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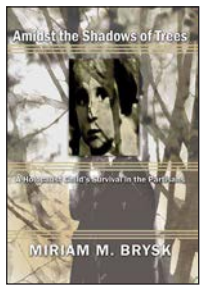

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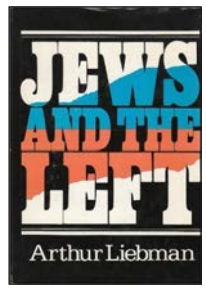

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WASHTENAW
JEWISH NEWS

November 2016 Cheshvan/Kislev 5776 | Volume XL: Number 3 | FREE

Rabbi David Fohrman to explore the hidden structure of the Ten Commandments

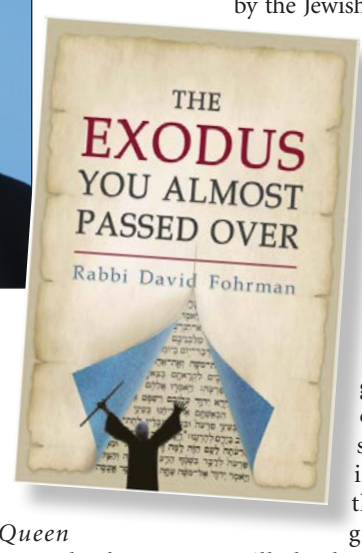
Judith Segaloff, special to the WJN

Rabbi David Fohrman, author of *The Exodus You Almost Passed Over*, (Aleph Beta Press, 2016), a dynamic speaker and educator, will be speaking at the Michigan Hillel on Wednesday, November 2, at 7:30 p.m. The lecture, "The Hidden Structure of the Ten Commandments," reflects his unique insights on the organization of legal principles and patterns in the biblical structure encapsulated within the Ten Commandments.

"The Ten Commandments document is often seen as the basis for Western Civilization – but few people see it as more than that; as a personal document, with real meaning and guidance for the individual. In this talk, we will try to perceive a hidden, threefold structure in the document that lays bare its profound personal implications," states Rabbi Fohrman. "We will try to explore the radical implications of the Ten Commandments for the building of lasting and satisfying human relationships."

Rabbi Fohrman is the creator and force behind the website "Aleph Beta," www.alephbeta.org, which posts captivating weekly animated videos on Torah readings, as well as on the holidays and other Jewish topics. He and his staff analyze the Torah by identifying word similarities and thematic structures in different parts of the Torah to create new interpretations of the oldest book ever written. Aside from the videos, Rabbi Fohrman is author of three books, including *Esther, The Queen You Thought You Knew* and *The Beast That Crouches At The Door, an analysis of Adam, Eve, Cain and Abel*; and *The Exodus You Almost Passed Over.* Although his work has academic implications, Rabbi Fohrman's message is easy to understand, regardless of the background or denomination of the audience.

Rabbi David Fohrman



Rabbi Fohrman's visit is being cosponsored by the Jewish Federation of Greater Ann Arbor, Chabad House of Ann Arbor, Jewish Resource Center, Ann Arbor Orthodox Minyan, Michael Levine, and former Ann Arbor resident, Dr. David Segaloff in honor of the third anniversary of his father Walter Segaloff's yahrzeit (zl').

A light sandwich and salad buffet will be provided at 7 p.m. to those who RSVP and all participants will be given complimentary full access to the Alephbeta.org website for one month. For more information, or to register for the event, email dsegaloffpol@gmail.com. Rabbi Fohrman will also be speaking at the West Bloomfield JCC on Thursday, November 3, as part of the Detroit JCC Book Fair. ■

Flooding the world with knowledge

Terri Ginsburg, special to the WJN

The community is invited to "Introduction to Medical and Mental Health Care for Transgender and Gender Expansive Youth," presented by Daniel Shumer, M.D., M.P.H. and Sara Wiener, L.M.S.W. The talk and question and answer period will be at Temple Beth Emeth on Sunday, November 13, 3-4:30 p.m. Paricipants can learn about their approach to care with trans and gender expansive youth. There will be ample time for questions and answers.

Dr. Shumer is a pediatric endocrinologist and assistant professor at the University of Michigan. Dr. Shumer grew up in Michigan and was excited to return home to start the Comprehensive Gender Program at Mott Children's Hospital in 2015.

Daniel Shumer

Sarah Wiener

Sara Wiener, LMSW, is a clinical social worker at the University of Michigan Health System who specializes in the assessment of gender dysphoria in children and adolescents. She is also the manager of Comprehensive Gender Services at UMHS. She recently returned to her home state of Michigan after a decade in Western Massachusetts where she provided psychotherapy to trans and gender expansive youth and their families and co-led a pediatric gender clinic.

This program is co-sponsored by Temple Beth Emeth, Beth Israel Congregation, Jewish Family Services of Greater Ann Arbor, Jewish Community Center of Greater Ann Arbor, and the Ann Arbor Reconstructionist Congregation. ■

New JLI course offers secrets to success

Rabbi Ephraim Mintz, special to the WJN

At every stage in life people may be asking the same questions. What do I want to do for the rest of my life? And how do I get there?

Young adults in their 20s are looking for a career that will make them feel fulfilled. Those in their 30's to f50's may be unsatisfied with their current career or think they could do better. Those who are 60 or older are thinking about an encore career—something meaningful to do after they cut back or retire. At some point, people begin to realize that there is more to life than a good career.

Students at last year's JLI class

Beginning Tuesday, November 22, at 9:30 a.m., and again at 7:30 p.m., Chabad House Rabbi Aharon Goldstein will offer a new six-session course from the Rohr Jewish Learning Institute (JLI) called "How Success Thinks: Jewish Secrets for Leading a Productive Life."

'How Success Thinks' is designed to help people get more of what they want in life, and less of what they don't," explained Rabbi Zalman Abraham of JLI's Brooklyn headquarters. "Throughout the course we explore ways to cultivate people's signature strengths, adopt a growth mind-set, access their inner creativity, deal with weaknesses, and overcome procrastination and other obstacles that get in the way of their success."

At the core of "How Success Thinks" are six key productivity concepts, from motivation and goal setting to creativity and relationship building, which explain why some people get so much done. Drawing on 3,000 years of Jewish wisdom—as well as some of the latest findings and fascinating case stud-

continued on page 2

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Community

JFS to hold Festival of Lights fundraiser

Rosemary Frenza Chudnof, Development Director

Jewish Family Services of Washtenaw County will host its Festival of Lights, a community-wide, multi-media benefit concert, on Sunday, December 11, to support its refugee resettlement program. The event will be co-chaired by Robby Griswold, Community Partnerships coordinator and Diversity and Inclusion chair at Zingerman's, and recent JFS board member and resettlement volunteer Patty Benson.

Over the past year, JFS has teamed with several local congregations in an interfaith, grassroots effort to welcome refugees to Washtenaw County. Dubbed the Welcome Wagon initiative, JFS has joined Temple Beth Emeth, Beth Israel Congregation, Westminster Presbyterian Church, The Church of Jesus Christ of Latter Day Saints, First Congregational Church, Blue Ocean Faith, St. Clare's Episcopal Church, the Zen Buddhist Temple, the University of Michigan's Refugee Assistance Program, Washtenaw Refugee Welcome and other congregations and community groups to take on numerous volunteer responsibilities involved in resettling refugees in Washtenaw County. The idea for a Festival of Lights fundraiser, which honors the many faith traditions that celebrate holidays with lights in the winter, grew organically from this interfaith effort.

"We are inspired and encouraged to see the community come together in this way to welcome the stranger," says JFS Executive Director Anya Abramzon."The Festival of Lights will be a celebration of that work, and a meaningful acknowledgment of the many aspects of the refugee experience."

The Festival of Lights will be held at Genesis Ann Arbor, and will run from 3–5:30 p.m. on Sunday, December 11. From 3–4 p.m., guests will enjoy catering from Amanda's Kitchen, and explore a professionally mounted Photovoice project that will be created at JFS this fall.Co-facilitated by JFS' Resettlement Director Shrina Eadah and social worker Abbie Lawrence-Jacobson, Ph.D., Photovoice is a photography project that JFS' refugee clients will take on as a means to share and reflect on their experience with the wider community. The main portion of the Festival of Lights will be a concert featuring musical numbers from a variety of local congregations and community groups that are involved in the resettlement effort. JFS is grateful to have Shawn McDonald, musical director at Westminster Presbyterian Church, and Regina Hayut, cantor at Temple Beth Emeth, serving as musical directors. McDonald and Hayut are organizing the concert, a major undertaking involving many different community choirs and artists, and will plan one group musical number for the end of the concert so that everyone in attendance may participate.

"We anticipate that this will be a powerful and memorable experience for attendees, combining music and a video presentation that demonstrates the strength and resilience of refugees," said co-Chair Patty Benson. "It will be a unique way to share the refugee's journey with the entire community."

Tickets to attend Festival of Lights are available for a $20 suggested donation, with a sliding scale available. For more information or to register online, visit www.jfsannarbor.org or call Erin Kelly at (734) 769-0209. ■

New JLI course, continued from page 1

ies from neuroscience, psychology, and behavioral economics—this eye-opening course explains that the most productive people on earth don't merely act differently; they view the world, and their choices, in profoundly different ways.

"Most people don't have a clear picture of what they want to achieve in their lifetime," said Rabbi Goldstein. "In the course, participants will have a chance to explore their own definition of success, and then create a road map to equip themselves with the tools they'll need to make that goal a reality."

"'How Success Thinks' is a unique offering that links success to sustainable outcomes for all our stakeholders in the community," said Andrew Kakabadse, professor of Governance and Leadership at Henley Business School (Reading, U.K.) and author of *The Success Formula: How Smart Leaders Deliver Outstanding Value*, commenting on the course. "This course provides an empowerment of the mind, the heart and the sharing of experience across community: the very elements which make up a positive and flourishing society."

"How Success Thinks" is accredited for continuing education for medical and mental health professionals. Like all JLI programs, this course is designed to appeal to people at all levels of knowledge, including those without any prior experience or background in Jewish learning. All JLI courses are open to the public, and attendees need not be affiliated with a particular synagogue, temple, or other house of worship.

Interested students may call (734) 995-3276 or visit www.myJLI.com for registration and for other course-related information. [JLI courses are presented in Ann Arbor in conjunction with Chabad House.

JLI, the adult education branch of Chabad-Lubavitch, offers programs in more than 800 locations in the U.S. and in numerous foreign countries, including Argentina, Australia, Belarus, Belgium, Brazil, Canada, Colombia, Denmark, Estonia, France, Finland, Georgia, Germany, Greece, Guatemala, India, Israel, Italy, Japan, Kazakhstan, the Netherlands, Panama, Russia, South Africa, Sweden, Switzerland, Turkey, Ukraine, the United Kingdom, Uruguay, and Venezuela. More than 400,000 students have attended JLI classes since the organization was founded in 1998. ■

WASHTENAW JEWISH NEWS

2935 Birch Hollow Drive
Ann Arbor, Michigan 48108
voice: 734/971-1800
e-mail: WJN.editor@gmail.com
www.washtenawjewishnews.org

Editor and Publisher
Susan Kravitz Ayer

Calendar Editor
Claire Sandler

Advertising Manager
Gordon White

Design and Layout
Dennis Platte

Staff Writers
Mary Bilyeu, Sandor Slomovits, Rochel Urist, lisa Carolin

Contributing Writers
Barb Banet, Rabbi Robert Dobrusin, Karen Freedland, Rosemary Frenza Chudnof, Richard L. Cravatts, Emily Fromm, Terri Ginsburg, Rabbi Aharon Goldstein, Barry Gross, Rachael Hoffenblum, Jack Jacobs, SooJi Minn, Rabbi Ephraim Mintz, Laura Pasek, Judith Segaloff, Clara Silver, Elliot Sorkin

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Deadline for the December/January issue of the *Washtenaw Jewish News*, is Monday, November 7.
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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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Chamber Concerts: Music with Friends

Emily Fromm, special to the WJN

Join the Ann Arbor Symphony at the Jewish Community Center of Greater Ann Arbor on Monday, November 21, at 1:30 p.m. This hour-long concert features William Walton's Façade.

Special guests include:

· Arie Lipsky, conductor
· Jane Wilkinson, narrator
· Sarah Cleveland, principal cello
· Christopher James, principal flute
· Elliott Ross, 2nd clarinet
· Jeffrey Siegfried, saxophone
· William Campbell, principal trumpet
· John Dorsey, principal percussion

Façade is a series of poems by eccentric genius Edith Sitwell. The poems are recited over an instrumental accompaniment by William Walton. The "entertainment" was first performed in public in 1923, and achieved both fame and notoriety for its unconventional form. The witty text is full of tongue-twisters and was originally recited by Sitwell through a megaphone. Noel Coward, Virginia Woolf, and Evelyn Waugh were in the audience at its 1923 premiere. Walton published supplementary versions of Façade for speaker and small ensemble using vignettes dropped between the premiere and the publication of the full score in 1951.

Tickets are $10 and are available online at a2so.com or at the door. General seating at our chamber concert series is a comfortable cabaret style. Guests will enjoy light refreshments before and during the concert.

The A2SO is a premier regional orchestra offering live symphonic music to over 80,000 patrons of all ages in venues ranging from the historic Michigan Theater and Hill Auditorium as well as schools, daycares, libraries, farmers markets, and various senior citizen centers in the five-county area. For tickets visit a2so.com, email tickets@a2so.com or call (734) 994-4801. Single tickets range from $15 to $67, subscriptions start at just $60; Student, Senior, and Group discounts are available. First time subscribers buy one season subscription and get one free. ■

Hauptman photo exhibit at JCC

Karen Freedland, special to the WJN

The works of photographer Larry Hauptman will be on exhibit this month and next at The Amster Gallery, located in the Jewish Community Center of Greater Ann Arbor. Hauptman, a longtime community member, is an avid traveler and talented photographer. Everyone in the community is invited to a reception for his work on Thursday, November 17, 6:30–8:30 pm. An added bonus will be a talk given by Hauptman starting at 7:30 p.m. All proceeds from the sale of Hauptman's work will be donated to the JCC. To RSVP to the reception, contact Karen Freedland by email at karenfreedland@jccannarbor.org or (734) 971 0990. ■

Photos by Larry Hauptman

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November Lunch and Learn at the J

Rachael Hoffenblum, special to the WJN

The Jewish Community Center of Greater Ann Arbor's Thursday Lunch and Learn program continues with several enriching presentations for November. Beginning on Thursday, November 3, 2016, the Washtenaw ID project will visit to ask thought provoking questions about how individuals who do not have a driver's license function in society – how do they vote, obtain a library card, open a bank account, or verify your identify with law enforcement? According to washtenawid.com, approximately 42,000 residents of Washtenaw County lack secure and reliable identification. Staff representatives from the project will discuss its mission to help these marginalized and forgotten members of our community.

On Thursday, November 10, 2016, Max Glick, Associate Campaign Director for the Jewish Federation of Greater Ann Arbor will present, "My Visit to Israel with 14 Teens," discussing his experience leading Ann Arbor's youth exchange program with Nahalal, Israel. Israeli teens travel to Ann Arbor during their Sukkot/fall school break and Ann Arbor teens travel to Nahalal during their spring school break. These trips involve local attractions and a lot of cross-cultural relationship building. Glick traveled with the Ann Arbor teens last spring and is the local coordinator for the Nahalal exchange this year as well.

Max Glick

Get to know the Ypsilanti District Library on Thursday, November 17, 2016. Representatives join us to discuss the many features, resources, and programs available to Ypsilanti residents through this vibrant public library, as well as how residents of other communities can purchase memberships and take advantage of this Washtenaw County hidden gem. They will share previews of the programs being offered this winter.

There will be no Lunch and Learn offered on Thursday, November 24, as that is the Thanksgiving holiday. Lunch and Learn returns in December with an exciting array of presentations. British artist, Sophie Grillet, will present on Thursday, December 1. Eric Acton, assistant professor of linguistics at Eastern Michigan University, will visits on Thursday, December 8, to discuss the EMU Center for Jewish Studies project, Jewish Life and Language in Southeast Michigan, as well as conduct interviews for the project. On Thursday, December 22, Dr. Sally George Wright will discuss her experiences while vice-president of Beth Aaron Congregation in Billings, Montana, in 1993, when a series of white supremacist hate crimes swept through the community and led to the "Not in Our Town" movement.

All presentations begin at 1 p.m. and are offered free of charge and are open to the public. A light dairy lunch is available for purchase at noon preceding each presentation and an RSVP is requested to ensure enough lunch is prepared. To learn more about Thursday Lunch and Learn, contact Rachael Hoffenblum, operations manager and adult program coordinator at (734) 971-0990 or rachaelhoffenblum@jccannarbor.org. ■

Ypsilanti District Library

Update on picketing outside Beth Israel Congregation

By Barry Gross

Rosh Hashanah marks the beginning of the 14th year of picketing outside Beth Israel Congregation. The picketing remains an offensive intrusion into the congregants' right to freedom of religious expression. The synagogue is a hopelessly inappropriate and ineffective location for this protest. Whatever the picketers hope to achieve (apart from some sort of notoriety) is out of reach with this misguided approach.

Quite the contrary, in fact. The one tangible result of the picketers' efforts has been the response of congregants, other Ann Arbor residents, and people from around the world to a grassroots organization of Beth Israel members called SPURN (Synagogue Protest UNACCEPTABLE! Respond Now!). SPURN, which began on 7/31/04, has been raising money for American Friends of Magen David Adom (AFMDA) and American Friends of Neve Shalom/Wahat al-Salam (AFNSWAS). These organizations were selected because they exemplify service to humanity, irrespective of nationality, race, gender, religion, or any other criterion.

AFMDA provides emergency medical services, while AFNSWAS (which means Oasis of Peace) is the only community in Israel where Jews and Palestinians choose to live, work and raise their children in equality and mutual respect. The village started with a handful of individuals in the 1970s and is now home to 60 families - half Jewish, half Palestinian. More than 300 families are on a waiting-list, hoping to join the community in the near future.

SPURN donors give on a weekly, monthly, annual, or more irregular basis; some donate based on the number of weekly picketers. As of September 26, 2016, SPURN has raised $213,153 for the target organizations. The large amount raised for AFMDA and AFNSWAS is one reason that some congregants find the presence of the picketers less irritating than it used to be. The decreasing number of weekly picketers is a second reason. In the first 16 weeks of SPURN back in 2004 the number of picketers averaged 12 or 13 per week. In the past 16 weeks of 2016, that number is 4 or 5. SPURN members have made it clear that they are going to continue to donate until the picketing ends.

It is not too late to join the SPURN campaign, which currently has over 550 donors. As noted above, we offer two choices for donations:

- For American Friends of Neve Shalom/Wahat al-Salam go to this web page: http://www.oasisofpeace.org/. Be suyre to enter SPURN (or else my name) in the box labeled "purpose."
- For AFMDA, send checks to: American Friends of Magen David Adom, 23215 Commerce Park Rd #306, Beachwood, Ohio, 44122. Write SPURN on the check or on an accompanying note or call AFMDA with credit card information and specify that your donation is for SPURN. The toll free number is: (877) 405-3913. To donate online, go to https://www.afmda.org/s-p-u-r-n/. ■

The JCS book club and JCS memoir writing classes are back

Barb Banet, special to the WJN

Two popular groups will return to the Jewish Cultural Society this Fall: the Book Club and the Memoir Writing Class. Everyone, whether a JCS member or not, is invited to join the discussion.

The JCS Book Club will meet on November 20 with *Legacy of a False Promise: A Daughter's Reckoning* by Margaret Fuchs Singer. A local author, Peggy Singer, will be a special guest at this meeting, sharing her story and answering questions. The following quote is from the jacket of her book: "Margaret Fuchs was thirteen in June 1955 when she learned that her parents had been Communists while working for the U.S. government in the 1930s and '40s. This book chronicles the years during which her parents were exposed and her father was subpoenaed before the House Un-American Activities Committee. Eventually he named names, and subsequently lost his job as a law professor at American University, and was blacklisted from teaching ever again. *Legacy of a False Promise* also details the author's quest as an adult to learn whether or not her parents ever spied for the Soviet Union."

Other books selected for this year's Book Club in 2017 include *Even in Darkness* by another local author, Barbara Stark-Nemon (January 22), *The Lemon Tree*, a hopeful story about the Israeli-Palestinian conflict, by Sandy Tolan (February 26) and the classic story of anti-Semitism, *Gentlemen's Agreement* by Laura Hobson (March 26).

The JCS Memoir Writing Class will begin again on November 6. Anyone who has ever thought of writing stories about his or her life (or the life of an ancestor) is invited to join this class to get ideas about how to get started. Jan Price will be leading the sessions. Participants will learn how to write about various topics and will have a chance to share their stories with others. Price taught this class last year to the JCS community and is currently teaching a similar class as part of the Osher Lifelong Learning Institute. The JCS Memoir Writing Class will meet at the Jewish Community Center of Greater Ann Arbor on November 6 and December 4 this year, and on February 5, March 5 and April 2 in 2017.

Both the Book Club and the Memoir Writing Class will meet from 10 a.m. until noon at the JCC. Both are free and are open to the public. For more information or to register, contact JCS at info@jewishculturalsociety.org or visit www.jewishculturalsociety.org. ■

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7:15 pm • Program Begins

8:45 pm • Light Dessert Reception

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You may register online at www.jewishannarbor.org/ME2016
or contact Cindy Adams at 734-677-0100.

Please respond by November 9.

A minimum gift of $100 per family to the Federation's 2017 Annual Campaign is required to attend. You will have the opportunity to make your pledge at the event.

The Federation's 16th Annual Main Event is made possible by a grant from Ford Motor Company Fund

Ford Motor Company Fund

November events at Temple Beth Emeth

Soo Ji Minn, special to the WJN

Families with Young Children (FYC): Tot Shabbat Service

November 4, 11, and 25, 5:45 p.m., TBE Sanctuary
Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut, 5:45 p.m
Dinner for Tot Shabbat, 6:15 p.m.
Shira Service, 6:45 p.m.

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Join in for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Shabbat Torah Study

Saturdays, November 5, 12, 19, and 26, TBE Chapel, 8:50 a.m.

Join Rabbi Whinston for text study and discussion of the week's Torah Portion.

Chapel Service

Saturday, November 19 and 26, TBE Chapel, 10 a.m.

Join Rabbi Whinston and Cantor Hayut for a short Shabbat morning service in the TBE Chapel.

Learner's Pre-Service

Friday, November 4, TBE, 7:30 p.m.

Come join in for the first of four learner's pre-services sessions. Each session will explore one aspect of TBE's Friday night shabbat service.

Meet Rabbi Whinston: Euchre Night

Thursday, November 3, TBE Member Home, 6 p.m.

Grab a partner or come alone. Don't know how to play Euchre? Don't worry, there will be a newbie table for you. Hosted by George and Sally Brieloff. To sign up, go to the TBE website.

Meet Rabbi Whinston: Why We Wine: The History of Wine-ing in Jewish Culture

Saturday, November 5, TBE member's home, 8 p.m.

Learn about new wines from Israel and the history of Jewish wine-making from Rabbi Whinston. The charge is $18/person. To sign up, go to the TBE website.

Meet Rabbi Whinston: Painting with a Twist

Sunday, November 6, 3143 Oak Valley Dr, 2 p.m.

Rabbi Whinston

Follow step-by-step instructions to create your own beautiful work of art by following the step-by-step directions of the instructor. Find camaraderie in the fun and challenge of painting. The charge is $35. To sign up, go to the TBE website, templebethemeth.org.

Rabbi Whinston's Installation Dinner and Shabbat

Friday, November 18, TBE, Congregational Dinner, 5:45 p.m.
Installation Shabbat Service, 7 p.m.

Join in for this special Installation Shabbat Dinner and Service as Rabbi Whinston's formal arrival at TBE is celebrated.

S'udah Sh'lishit and Havdallah

Saturday, November 19, TBE Sanctuary, 6 p.m.

Join in for a light meal and Havdallah as the congregation continues the celebration of Rabbi Whinston's installation.

Shalom Gever

Tuesdays, November 1, 8, 15, 22, and 29 at 5 p.m.
Fridays, November 4, 11 and 25 at 4 p.m.

Health, Healing and Self-Defense. Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. This is a twelve-week semester for belt advancement. Drop-in is also available when schedules permit. Enrollment is open for students and their parents. Shalom Gever is taught by Rabbi Peter Gluck, 5th degree Black Belt and martial arts instructor for 19 years. Contact the Temple Beth Emeth office at 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.

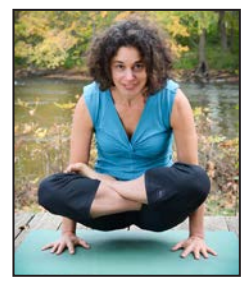
Jewish Mindfulness Meditation Sit

Thursdays, November 3, 10, and 17, 1:30 p.m., TBE Chapel

For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by SooJi Min, Judy Freedman, and Quyen Epstein-Ngo. SooJi Min is TBE's executive director. She completed a 16-month mindfulness teacher-training program sponsored by the Institute for Jewish Spirituality and the Awakened Heart Project. Freedman has been practicing meditation for over 20 years. She attended a three-year training in Jewish Meditation sponsored by the Philips Foundation at Chochmat ha Lev. Epstein-Ngo is a therapist who holds a joint doctoral degree in clinical psychology and women's studies. One of the areas she specializes in is working with adolescents, adults, and couples on issues of faith and spirituality. Contact SooJi Min with questions at (734) 665-4744.

Jewish Yoga Fall 5777/2016

Tuesdays, November 1, 8, 15, 22, 29 at 6:15 p.m.| TBE Family Room



Shlomit Cohen

Join yoga teacher Shlomit Cohen on a spiritual journey connecting mind, body, soul, and spirit. These classes are a truly meditative experience, focusing on movement through guided breathing. Please Bring Your Own Mat! For more information, contact Shlomit Cohen at to_shlomit@yahoo.com

An Introduction to Medical and Mental Health Care for Transgender and Gender Expansive Youth

Sunday, November 13, TBE, 3 p.m.

Join Daniel Shumer, MD and MPH and Sara Wiener, LMSW, for this talk co-spondored by Jewish Family Services, Beth Israel, Jewish Community Center and Ann Arbor Reconstructionist Congregation. The talk will cover the medical and psychosocial approaches to treating gender dysphoria in adolescents, and the treatment philosophy and practices of the pediatric gender clinic at the University of Michigan Health System. This event is open to the community.

Gratitude/Blessings Jewish Meditation Sit

Sunday, November 20, TBE Chapel, 6:30-7:15 p.m.

Following up on Rabbi Whinston's Rosh HaShana sermon, learn a Jewish metta/gratitude blessing practice. Open your heart. Build compassion. Breathe. Questions? Contact SooJi Min at sjmin@templebethemeth.org.

Women of Temple Beth Emeth "The Historical Novel" book club

Monday, November 21, TBE Library, 12:30 p.m.

Read and discuss prime examples of the historical novel. A blend of facts and fiction, the best historical novels take the reader into another world replete with familiar themes: ambition, loyalty, political machinations, passion, and death.

Interfaith Thanksgiving Service

Wednesday, November 23, TBE Sanctuary, 7:30 p.m.

The annual Genesis Erev Thanksgiving Service with St. Clare's Episcopal in their shared sanctuary. This is a unique service and a fitting beginning to the national holiday of Thanksgiving.

Finding Elijah: Adult Ed Class

Thursdays, November 10, 17, TBE Adult Lounge, 7:30 p.m.

Come and join TBE's new rabbi, Josh Whinston, in exploring the history of Elijah from his biblical roots through 19th century Chasidic story telling. The group will learn why Elijah's name is invoked at some of the most important moments in Jewish life, at the Passover seder, a bris, and weekly at the Havdalah service.

Spirituality Book Club 2016–17

Tuesday, November 15, 7:30 p.m.
Thursday, November 17, 12:30 p.m.

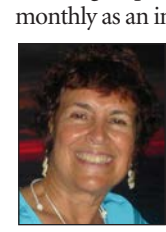
Led by Annie Rose, TBE's cantor emerita. Join in for the new season of TBE's Spirituality Book Club. This year the group will read three books over the course of nine months. Feel free to come to the Tuesday night sessions or the Thursday afternoon sessions. Registration is not required, but it is helpful to the planning to know how many people may come: cantorannie@gmail.com

The discussion for November will be a continuation of *The Sabbath*, by Abraham Joshua Heschel.

Group Supported Spiritual Exploration

Monday, November 14, TBE Chapel, 6:10 p.m.

The group is led by Linda Greene and meets monthly as an intimate group dedicated to each other's spiritual growth. The group offers the opportunity to cultivate personal connection with whatever one considers their "higher guidance." The group will invoke blessing and offer each other blessings and provide time to engage in sharing doubts and challenges. Participants can then practice holy questioning and listening. Guided by a gently structured and confidential process, participants can focus on prayerful introspection and respectful reflection to arrive at deep individual insight.



Linda Greene

Men's Torah Study

Monday, November 28, 7:30 p.m.

A men's Torah discussion group will be led monthly by Rabbi Whinston on the 4th Monday. This year the group is taking a closer look at the Talmud. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Woman's Torah Study

Mondays, November 14 and 28, 7 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge is needed to participate in the discussion. For more information, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

The Shelter Association's Rotating Shelter at TBE

November 21–28

More than 100 volunteers are needed. There will be a collection drive of socks, toiletries and gloves, socializing and providing food. To volunteer, contact Deb Schild at debschild@gmail.com.

Shabbat Baby Play Group

Saturday, November 19, 10:45 a.m.

Noreen De Young, former director of the Early Childhood Center at the Jewish Community Center of Greater Ann Arbor, will be introducing Jewish stories and songs at the beginning of all sessions! Shabbat Baby Group will be a great place for parents to meet and get to know one another.

Rishonim- Sky Zone Fun Time

Sunday, November 20, Sky Zone, 42550 Executive Drive, Canton, 11:30 a.m.

Come to jump around with your friends. Cost: $20 contact RSVP to Anna Leemon at tbeyouth.annarbor@gmail.com.

Kadima - Sky Zone Fun Time

Sunday, November 20, Sky Zone, 42550 Executive Drive, Canton, 2:30 p.m.

Come to jump around with your friends. Cost $20 contact RSVP to Anna Leemon at tbeyouth.annarbor@gmail.com.

AARTY Pie Sale: Zingerman's Pies

Order must be place by Tuesday, November 14. The pies will be available for pick-up in the adult lounge on BOTH Tuesday, November 22 and Wednesday, November 23 from 4–7 pm and for an hour after the Erev Thanksgiving Service. Pies are $30 each. Select from: Pumpkin, Rustic Apple, Pecan, Chocolate Chess, Cranberry Walnut, and Jumble Berry. Order pies online at secure.templebethemeth.org/ or call the office at (734) 665-4744. For ore information, contact Danielle at dgoldberg@templebethemeth.org.

Issues for Aging: Medicare

Tuesday, November 1, TBE, 7 p.m.

Sponsored by Jewish Family Services, this event is an educational evening program that targets older adults and caregivers. The topic is Medicare and the new rules/regulations for 2017. Contact Leah Zaas, LMSW, Older Adult Services Program Coordinator at (734) 769-0209, ext. 357, with questions. ■

This month at Beth Israel Congregation

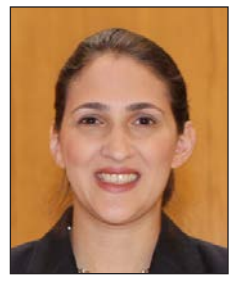
Elliot Sorkin, special to the WJN

The Ethical Life: Jewish Values in an Age of Choice

November 1–December 20, January 10–February 7, Tuesdays, 6–7:30 p.m.

From political and financial scandals to rapid progress in biomedical science and technology, the complex issues of modern society are, at their core, issues of ethical and moral concern. Jewish ethics can inform the discussions and decisions about the critical questions of the day. Judaism has a long history of wrestling with moral questions, responding to them in a way that considers all sides of an issue.

Rabbi Dobrusin



Rabbi Blumenthal

Rabbi Dobrusin and Rabbi Blumenthal will facilitate the course that will invite nuanced communal conversations grappling with today's most pressing ethical dilemmas. It includes videos featuring Jewish Theological Seminary faculty, other expert scholars, and practitioners in the field; and classical and contemporary texts. The cost is $100 per person, dinner included.

Lunch & Learn Series

Wednesdays, November 2, 9, 16, 30, Noon–1:15 p.m.
Garfunkel-Schteingart Activities Center (2010 Washtenaw)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Homecoming Shabbat

Saturday, November 5, 9:30 a.m.

On this Shabbat new members are welcomed into the congregation and all are invited to share in a homecoming kiddush of hot dogs and veggie dogs with all the fixings.

The Next Generation Looks at the Future of the Jewish Community

Sunday, November 6, 7:45 p.m.

An eclectic panel of young adults will articulate their views regarding the future of the American Jewish community and what they see as the role of institutions such as our synagogue. There will be ample time for what we expect will be a lively discussion. All are welcome, and reservations are not required. This is one of three events taking place to mark Beth Israel's 100th anniversary as it looks to the future.

Shabbat Limmud

Saturdays, November 9 and 26, 9–10 a.m.

All are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Tot Shabbat

Saturdays, November 12 and November 26, 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old that includes songs, stories, and prayers. It includes songs, the mysterious "Shabbat Box" a Torah procession with stuffed Torah toys, and a Kiddush for tots. There is no charge for this program.

Beth Israel Reads "Jewish Megatrends: Charting the Course of American Jewish Future"

Saturday, November 19, after services at 12:30 p.m.

An informal discussion of the book *Jewish Megatrends; Charting the Course of the American Jewish Future*, edited by Rabbi Sidney Schwartz (Jewish Lights Publishing, 2013). The discussion is intended to help prepare for the upcoming presentation on December 4 of Rabbi Sharon Brous who has contributed a chapter to the book. It is recommended to read the chapters by Schwartz, Brous , Savage and Shrage. However there is no requirement to have read the book to join in the discussion. This is the second of three events taking place to mark Beth Israel's 100th anniversary as it looks to the future.

Friday Night Lights and Gan and Alef Consecration

Friday, November 18, 6 p.m.

This is a family friendly service and dinner program which includes Consecration for all Gan and Alef students who are enrolled at Beth Israel Religious School or Hebrew Day School. The Shabbat is welcomed at 6 p.m. with a Kabbalat Shabbat Service, which is followed (approximately at 6:45 p.m.) with a dairy dinner. The cost for each dinner is $8 for adults and children over 4 years old. Children under 4 years old eat for free. The deadline for reservations is Wednesday, November 16.

Thanksgiving Shabbat

Saturday, November 26

Thanksgiving is the theme of this Shabbat service that is led, as always, by congregants who lead the service and read Torah and Hafarah. ■

Annual Interfaith Thanksgiving Celebration: A celebration of gratitude and joy

Sunday, November 20, 7–8 p.m.
Chinmaya Mission, 4760 Packard Road

The Interfaith Round Table of Washtenaw County will hold its twenty-first Annual Interfaith Thanksgiving Celebration with readings, music, meditations and other unique presentations from a wide variety of faith traditions. Light refreshments will follow the celebration. Donations will be accepted for non-perishable food or turkey money to help those in need in our community. 2017 Interfaith Calendars will also be available. For more information, call Rev. George Lambrides at (734) 424-1535 or Susan King at (734) 678-5616. Beth Israel Congregation is one of the many congregations which sponsor this event. (Preceded at 5 p.m. by a Tastes of Faith fundraising dinner that showcases food from a variety of faith traditions that are representative foods served to celebrate holidays and holy days. Dinner is is $25 per person with sponsorship opportunities at $50, $75 or $100.) There is no charge for the Thanksgiving celebration or reception desserts.

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A different perspective on the binding of Isaac

Rabbi Robert Dobrusin, special to the WJN

The process of Midrash, of rabbinic interpretation of the Torah, is critical to our understanding of sacred text. Midrash seeks, in many cases to divert our attention from the "*p'shat,*" the intended meaning of a text and to open ourselves up to other ideas even if they stray from the "facts" of the story.

Rabbi Robert Dobrusin

We can see this clearly in the story of the *akedah*, the binding of Isaac, which will be read as part of Parashat Vayera on November 19. This story is perhaps the most challenging story in the entire Torah as God "tests" Abraham by commanding him to bring his son, Isaac, to Mt. Moriah and to offer him as a sacrifice.

Abraham dutifully begins the journey with Isaac up to the mountain, ties him on the altar and prepares to sacrifice him when God stops him telling Abraham that in fact now it is clear that he fears God.

As upsetting as the story may be, it does seem clear that either as a test of Abraham's faith or a polemic against human sacrifice, God's instruction as a commandment to sacrifice his son is clear. Whether, as some claim, he knew all along God would not allow him to go through with it or whether he really intended to sacrifice Isaac, the story seems clear.

But, one of the *midrashim* found in Bereshit Rabbah, an early collection of commentaries, completely turns the story around. The commentary says that God chastised Abraham as he placed Isaac on the altar and picked up the knife. God says to Abraham: "I never told you to kill him, I only told you to bring him up to the mountain."

That may seem like a bizarre commentary but it is based on the text. The word for "sacrifice," *olah*, comes from the word meaning "to go up." So, this commentary explains that what Abraham heard as a call to sacrifice, God only meant to "go up to the mountain" with Isaac.

Clearly, the author of this midrash was troubled by the idea that God would command a human sacrifice, even if it were only a "test." So, the midrash seeks to place the blame on Abraham for misunderstanding God's command perhaps in his zeal to do something dramatic to prove his faith. Again, this is clearly not the intent of the text in the Torah but provides us something very serious to think about.

What if God had no intention to have Abraham sacrifice Isaac but only wanted him to spend time together with his son?

I recently taught a class on midrash, and encouraged by this midrash, I offered the class an idea which had been on my mind for years.

What if God had no intention to have Abraham sacrifice Isaac but only wanted him to spend time together with his son? We never read of Abraham sharing any experiences with the son who would continue his legacy and the covenant with God. So God tells Abraham, in the only language he really understands, the language of a commandment of faith, to take a trip up the mountain.

While the comparison may seem irreverent, this idea presents the story is as if God has commanded Abraham to take Isaac on a "father-son" camping trip to connect after years of growing apart. And, it works to an extent as during this journey, father and son do talk to each other and according to the text prepare for the sacrifice together.

Do I believe this is the intended meaning of the story? No.

But, as with the Midrash that I presented above, I can't rationalize why God would ask Abraham to sacrifice his son even without the intention of having Abraham see the sacrifice through. I would prefer to find, using midrash, another interpretation.

So, as did the midrash, I imagine that God had something else in mind: that Abraham should not take being a father so lightly and make sure that he shared a meaningful experience with Isaac. It is because Abraham only did things in life through the perspective of his relationship with God, the entire experience had to be framed as a "test" of faith.

Of course, this is midrash. But, it is midrash with a very powerful lesson for all of us who are parents.

Have we taken the time to "go up a mountain" with our children and to share an experience together? No matter how old we—or they—are, it is our greatest responsibility. ■

Flooding the world with knowledge

Rabbi Aharon Goldstein, special to the WJN

The reading of the Torah on the Shabbat of November 5, will be about Noah and the flood. If you just read the story itself, it sounds quite destructive, as everything outside of the ark was killed and we had to start over again. However, the Zohar, the seminal book of Jewish Mysticism written over 2000 years ago, gives a different spin to the story. There is not just the "negative" aspect of the Flood, but also a "positive" interpretation.

Rabbi Aharon Goldstein

As we read in the Torah in Chapter 7, Verse 11," In the 600th year in the life of Noah there was a split in all of the wells beneath the earth that opened up and also the windows of the Heavens opened up." The Zohar comments that this is a prediction from the Torah that there will be another flood, also with the number 6 like Noah's age of 600, that in the 600th year of the sixth millennium to creation. This was 150 to 200 years ago. The Zohar predicts that the Heavens will open up again and there will be a flood of wisdom coming down to Earth from Heaven. Concurrently, from the Earth, the wellsprings from of wisdom will also open up.

The Zohar is predicting two types of revelations in the sixth-hundredth year of the sixth millennium. One type will be that the gates of wisdom from above will be revealed. This refers to levels of Torah wisdom that have not been revealed before. The second type of revelation, from the wellsprings beneath the Earth, refers to new knowledge of Nature and the physical world. These two types of new knowledge will be revealed at the same time.

If we study history at this time, we actually see that this happened in the sixth millennium, six-hundredth year. There was a tremendous advancement, discovery and revelation of chochma (wisdom) in this world. One type was the revelation of Chasidus, the inner parts of the Torah. This was realized with the beginning of the Chasidic movement close to 300 years ago. Also, the second type was in the wisdom of understanding nature and science. There has been a very rapid, even revolutionary, acquisition of scientific knowledge during this relatively recent history. This is a fulfillment of what was predicted for this time in the Zohar.

What remains to be understood is that the Zohar says these revelations of the two aforementioned wisdom types; Torah, and science, will "correct" the world (*Tikkun Olam*) to prepare for the seventh millennium and the coming of the Messiah (Moshiach). It is relatively easy to understand how the deeper revelation and understanding of Torah is helpful regarding the coming of the Messiah. As the prophet predicted, when Moshiach comes, the world will be filled with the knowledge of God like the ocean is filled with water. But the question remains as to how the explosion of scientific and technological knowledge prepares us for the Messianic era. The answer is as follows.

One of the great things that will be accomplished when Moshiach comes will be the revelation of God. The physical body of an individual will be able to see the word of God. Chasidus explains further that when Moshiach comes, the physical flesh of our bodies, and indeed all of physicality in this world, will feel, recognize and see that our entire existence is dependent on God—not only as an understanding that we recognize in an intellectual way, but we will actually see God with our physical bodies. The entire world will see that it is a vessel for the revelation of God.

This is all to train us to look at the world and recognize that it is a creation of God. Therefore, this is the way we can recognize the oneness of God.

Therefore, in order to prepare the world that this revelation of the greatness of God will not be only an intellectual one, but also to prepare us to actually physically see it, this flooding of the world with knowledge and wisdom of the physical aspects of the world was meant to show us that the physical world was created to serve God. God created the world and all that is in it for His glory.

The only potential problem is that we were granted freewill. This wisdom that has been revealed in the world can also be used for improper purposes. The reason God gave us freewill was because He wanted to be able to reward us with kindness and mercy when we made a conscious choice to follow His ways. In essence, the reason God created all of these scientific breakthroughs was so that we would choose to use it to enhance our study of Torah and to serve Him. By recognizing that all of these scientific advancements were revealed to us so that we could better serve God, helps prepare us for the coming of Moshiach. Because when Moshiach comes, and we see eye to eye with God, we will be able to see that the physicality of this world was created to serve Him.

This is the reason that today we have all of these great advancements in science. Even the rate of change of new revealed information is increasing with time. This is because we are getting closer to the coming of Moshiach. So this is all to train us to look at the world and recognize that it is a creation of God. Therefore, this is the way we can recognize the oneness of God.

Very recently, the scientific approach to the world has changed. Previously, we thought that every force was independent and had no connection to another force. Also, every element was distinct and independent of other elements. In recent years there has been a shift in scientific perspective to the contrary. Scientists are now discovering the commonality of everything and are shifting their paradigm to believe that the entire universe arises from one common source. What is that source? - God. Again, this change in thinking is to prepare us for the revelations of the Messianic Era when we will be able to physically see the unity and oneness in all creation as opposed to our current perspective of a divided and splintered entity.

When Moshiach comes we will be able to see the universe in its revealed form, that everything is from God. May we all have this revelation of the oneness of God speedily in our days with the coming of Moshiach! ■

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Election of 1800

Laura Pasek, special to the WJN

Election season is upon us and has inspired an elections unit in 3rd/4th grade class at Hebrew Day School. The focus is on how the parties choose a nominee, how campaigns work, and how people vote. Most students know a thing or two about the presidential election currently underway and it is reflected in the passion with which students want to talk about politics.

While the class won't be engaging in political debates about the contemporary environment, they will be focusing on debating—an important aspect of the election season. They will respectfully debate all kinds of other topics—"Should students get rewarded for good behavior?" and "Should homework be eliminated in school?" They are establishing certain rules for engaging in debate: to retain an air of civility, that different perspectives are heard, and the most important rule: don't take it personally. They will also be looking at another (arguably more) contentious election: the Jefferson-Adams race of 1800.

When researching this time in our nation's history, the election of 1800 came up as a particularly bad example of how to move on after a contentious national (and personal) debate. Adams and Jefferson didn't speak for decades; Hamilton died looking down the barrel of Aaron Burr's gun for saying that Burr should "not be trusted with the reins of government."

The election of 1800 brought up a series of issues that continue to hound us today: on the role and size of government, and the kinds of treaties the U.S. should enter. Both candidates were convinced the country would fall apart if the other were elected. Spoiler: the country turned out OK, and the election was the first peaceful transition of power between differing parties.

Twenty-six years after the election of 1800, and 50 years after the signing of the Declaration of Independence, Adams and Jefferson died within hours of one another, the best of friends. In their later years, they struck up a correspondence debating the very same issues that had torn them apart in 1800. It is striking that, as the two grew older, they had the perspective to see that the things that united them (love of country, respect for the democratic process) were more significant than the things that divided them (politics and ideology).

This episode in our history teaches a valuable lesson about the nature of argument and about how to behave when disagreements arise. Every academic year, there are moments of contentious debate both on the playground and in the classroom. When one is in the thick of it, it can sometimes feel like the end of a friendship, or like it's impossible to move on. But if we realize that the arguments we have are often based on common principles we share, we can work on building lifelong connections rather than focusing on the things that separate us. ■

Ayelet Lasser, as Alexander Hamilton, addresses the audience at the Federalist National Convention

For more information about Hebrew Day School or to schedule a personal tour, contact Ali Reingold at areingold@hdsaa.org

Perverting college coursework to conform to anti-Israel ideology

By Richard L. Cravatts, Ph.D.

In April of 2012, the California Association of Scholars, a division of the National Association of Scholars, prepared a report for the University of California Regents titled, "A Crisis of Competence: The Corrupting Effect of Political Activism in the University of California." In that report, the association outlined in a thoughtful way how the politicization of teaching by the professoriate degraded academic integrity, conflicted with the core principles of academia, and was antithetical to the promotion of scholarship and the pursuit of meaningful learning.

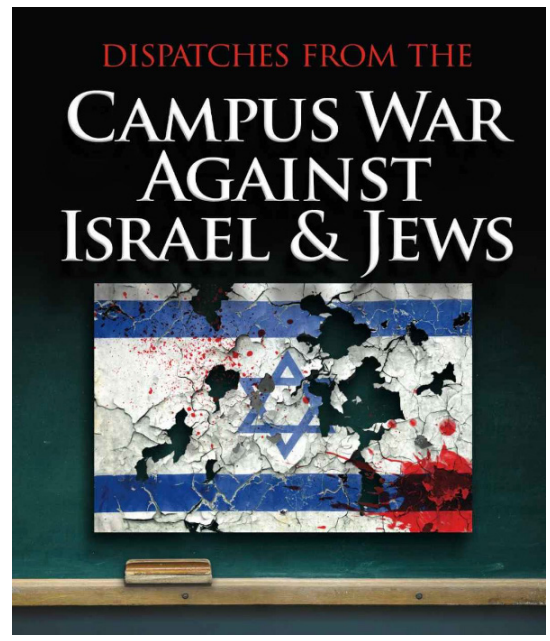
In fact, the report suggested, "Political activism is the antithesis of academic teaching and research. Its habits of thought and behavior are un-academic, even anti-academic." Why is that? Because, the report said, "… political activism values politically desirable results more than the process by which conclusions are reached. In education, those priorities must be reversed."

Imposing a one-sided, pre-determined line of thought in coursework has the exact opposite effect that most universities strive to achieve; namely, preventing the truth from emerging as a result of considering competing views and coming to conclusions about the truth by analyzing many views on a topic. "… The fixed quality of a political belief system will stifle intellectual curiosity and freedom of thought when it dominates a classroom," the report noted. "In any worthwhile college education, a student's mind must have the freedom to think afresh and to follow wherever facts or arguments lead. But this freedom of movement is constrained when the end process of thought has already been fixed in advance by a political agenda."

Apparently, the recommendations in this report have been forgotten at least at one UC school—Berkeley—where this fall a student-taught, one-credit course, "Palestine: A Settler Colonial Analysis," drew collective howls of indignation from Jewish organizations and others who saw the course as being a prime example of politicized instruction that not only seemed to violate the spirit and letter of the Regent's policy on course content, "constitut[ing] misuse of the University as an institution," but also, more troublingly, had as its primary teaching purpose an assault on Zionism itself, and a blueprint for the possibility of dismantling Israel through "decolonization."

Tellingly, Israel as a sovereign, democratic state is not even mentioned in the course syllabus; instead, the factitious country of Palestine is the focus of the course, an area now overrun by colonial "settlers" who might reasonably be extirpated by utilizing the ideological tactics outlined in the coursework. The revealing syllabus notes that the course will "… examine key historical developments that have taken place in Palestine, from the 1880s to the present, through the lens of settler colonialism … [and] will explore the connection between Zionism and settler colonialism … in Palestine. Lastly, drawing upon literature on decolonization, we will explore the possibilities of a decolonized Palestine, one in which justice is realized for all its peoples and equality is not only espoused, but practiced."

With the familiar tropes that animate various discussions about the Israeli/Palestinian conflict, the course constructs a false narrative about Zionism, Israel, and the Palestinian Arabs, erasing any Jewish connection to Judea, Samaria, Gaza, and what became Israel; characterizing Israelis as mere settlers, colonizers from European states who created a Jewish state with no viable connection to the land and whose



imperial dreams subjugated an indigenous Palestinian people and populated their lands through land theft, displacement, and ethnic cleansing; denying Jews the right of self-affirmation, and framing Zionism as malignant and immoral, while simultaneously sanctifying that same right on the part of the Palestinians in their disingenuous campaign to achieved statehood.

The problem with narratives, of course, is that they are artificial, contrived, ahistorical, and spurious, favored by social justice advocates and a nod to the postmodernist thinking of Michel Foucault. Foucault's concept of "discourses" suggested that knowledge was based on a series on "constructs," that this essential artificiality of ideas, history, culture—all of it was subject to question and no one narrative was intrinsically superior to or more valid than another. So it may serve the ideology and political purposes of this course to trumpet Israel's perceived defects—apartheid, imperialism, militarism, and settler colonialism, among them—but filling a syllabus with readings from a long, well-known list of Israel-haters and pro-Palestinian, anti-Semitic activists does not an academically-sound course offering make.

Nor is it surprising that the faculty sponsor of the incendiary course is Hatem Bazian. Bazian is a lecturer in the departments of Near Eastern and Asian American and Asian Diaspora Studies at Berkeley, a native Palestinian, and one of the "101 most dangerous academics in America," according to commentator David Horowitz in his book by the same name. In November, 2,000, when Benjamin Netanyahu, who at the time had been out of office for two years from his first term as Israel's prime minister, was prevented from delivering a speech at Berkeley, it was Bazian who was able to insert his favorite narrative into the evening's activities, namely, how Netanyahu, as a representative of the Jewish state, had to answer for the occupation "by settlers," in Bazian's view, "who are the most racist and fascist people on the face of the earth."

When he is not busy calling for an intifada in America or bemoaning the omnipotence of wealthy Jews in academia, Bazian has not hesitated to seek inspiration from the Koranic texts, such as the use of a particularly noxious segment which he delivered at a 1996 American Muslim Conference with the theme of creating an Islamic State of Palestine. In his book *American Jihad: The Terrorists Living Among Us*, Steven Emerson quoted Bazian as reciting to the crowd, "'In the Hadith, the Day of Judgment will never happen until you fight the Jews… and the stones will say, 'Oh Muslim, there is a Jew hiding behind me. Come and kill him!'"

Nor is this the first time a troubling course has been offered in the UC system. In 2015, a one-credit course, entitled "Palestine & Israel: Settler-Colonialism and Apartheid," was taught at UC Riverside by an undergraduate, Tina Matar, who unsurprisingly was a leader at the Riverside's chapter of Students for Justice in Palestine (SJP) and instrumental in promoting an anti-Israel divestment resolution. The syllabus for the Riverside course was remarkably consistent with the Berkley version, accusing Israel of occupying Palestinian land to which they had no reasonable claim, colonizing it, establishing a system of apartheid, and, after ethnically cleansing the indigenous peoples of the land, oppressing and subjugating them under a brutal, militaristic rule.

For the Riverside course, the faculty advisor was none other than English professor (and SJP faculty advisor) David Lloyd, who is also a vociferous promoter of the BDS campaign and founder of the Academic and Cultural Boycott of Israel. "By endorsing the boycott," he wrote, "we withhold our consent from collaboration with academic institutions that are part and parcel of Israel's ongoing occupation, furnishing its technical infrastructure and expanding onto stolen lands." Israeli academics' silence, for Lloyd, is consent—and complicity. "We continue to wait for Israel's own institutions to condemn forthrightly both the occupation and the denial of academic freedom to Palestinians."

"The initiative was in the first place impelled by Israel's latest brutal assault on Gaza and by our determination," Lloyd told an Israeli newspaper. "The response has been remarkable," Lloyd told Haaretz, "given the extraordinary hold that lobbying organizations like AIPAC exert over U.S. politics and over the U.S. media, and in particular given the campaign of intimidation that has been leveled at academics who dare to criticize Israel's policies."

In May of 2002, Snehal Shingavi, 26, a fifth-year graduate student in English and founder of Students for Justice in Palestine (SJP) at Berkeley, posted his course description for a fall offering called English R1A, "The Politics and Poetics of Palestinian Resistance." The course listing, and its instructor, may never have gained any notice from the outside world, save for the two very controversial final lines included in the description for a course in poetry. The highly-politicized, biased description read:

> *The brutal Israeli military occupation of Palestine, [ongoing] since 1948, has systematically displaced, killed, and maimed millions of Palestinian people. And yet, from under the brutal weight of the occupation, Palestinians have produced their own culture and poetry of resistance. This class will examine the history of the [resistance] and the way that it is narrated by Palestinians in order to produce an understanding of the Intifada . . . This class takes as its starting point the right of Palestinians to fight for their own self-determination. Conservative thinkers are encouraged to seek other sections.*

This description, written ostensibly for a poetry course, read like the Hamas charter, complete with its total indictment of Israel and the Jewish state's fundamental right to exist, and included, more disturbingly, a pre-determined point of view that most students, even a conservative one, would have a difficult time questioning or contradicting in class. Shingavi's warning that "conservative thinkers should seek other sections" was equally perverse, not only because it violates the very premise of education—to seek out some kind of truth through a scholarly inquiry into various points of view about a topic—but also because by excluding any alternate points of view, the professor is not teaching, he is indoctrinating. And what business does an English professor have teaching political propaganda masquerading as a study of poetry?

Problematic courses have been offered on campuses outside the UC system, as well. At Vassar College, for example, Joshua Schreier, associate professor of history and director of the School's Jewish Studies program, teaches a course called "History 214: The Roots of the Palestine-Israel Conflict." The Fall 2008 description for the course makes obvious, in case there was any doubt, exactly where professor Schreier falls regarding Israel. The syllabus outlined that the central focus of study would include: "Why does Palestine, an area of the Ottoman Empire where the vast majority of people were Arabic-speaking Muslims only 70 years ago, currently host a 'Jewish' state whose leadership claims to represent, first and foremost, only one of the ethnic/national communities living there?"

More to the point, in order to eliminate any ambiguity about the course's intentions, the course description admitted that "Students should keep in mind that this course is NOT designed to present 'an objective' account of a 'two-sided' conflict." And the assigned readings for the course are equally revealing, based on the fact that each of the seven recommended texts were written by anti-Israel, anti-Zionist activists with a pronounced and well-known bias against Zionism and the Jewish state. Jeff Halper, for instance, author of An Israeli in Palestine and founder of the Israeli Committee Against House Demolitions, has declared that "A Jewish state

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Artist, writer, Holocaust survivor, Miriam Brysk

Lisa Carolin, staff wruter

Miriam Miasnik Brysk is 81 years old. She is youthful enough to still remember and recount her story of living through the Holocaust, during which time she was old enough to bear witness to the horror.

When she speaks of those experiences, her suffering is palpable. She reminds you, "I am authentic."

In 2002, she and her her husband, Henry Brysk, who is also a survivor of the Holocaust, returned to Eastern Europe for the first time since their childhood to see what remained of the ghettos, camps and killing fields.

Miriam Brysk

"On that trip, I made a pact with God to spend the rest of my life doing this work," said Miriam Brysk, referring to the books she has written and the artwork she has created since that trip to commemorate the Jews who perished in the Holocaust. "They were my family and my people. As a survivor I continue to cry for them."

"After I made that pact, things came out of me-writing and art. This is my job to do with my life."

Brysk says that she, "cried her way through that trip in 2002 because the gaping wounds from my past reopened."

She was born in Warsaw, Poland in 1935, and her family escaped to the city of Lida in Belarus after the German occupation of Poland in 1939. The Germans invaded the Soviet Union in June 1941 and Brysk and her family became "ghetto inmates". In May 1942, most of the Lida Jews were shot, but her family was spared because her father was a surgeon, and the Germans needed him to operate on wounded German soldiers.

That summer, Brysk was sent to live with a Christian woman when there was a rumor that all Jewish children would be killed.

"That was the worst," said Brysk. "I couldn't even be a Jew anymore."

It lasted a month and Brysk was returned to the ghetto. How did a 7-year-old comprehend what was going on?

"At that time, dying was part of living," said Brysk. "There was no explanation, just hunger, fear, and deprivation of every kind. A child grows up early in that kind of environment."

In November 1942, Brysk and her parents were rescued by Jews in the Russian partisans and taken to the nearby Lipiczany forest.

Brysk was transformed into a boy to protect her from rape. Her hair was shaved, she wore boy's clothing, and on her eighth birthday, she was given her own pistol.

"That December we had nothing to eat but snow for two weeks," said Brysk. "We had to be on the move. My mother got typhus, and I feared I would be abandoned if she died."

But her mother lived, and early in 1943, the partisans established a hospital in the forest where her father was chief of staff.

The family was liberated in June 1944, and they moved from Belarus to Poland through central Europe to escape the invading Soviets. Soldiers in the Jewish Brigade from Palestine brought the family to Italy where they stayed for two years.

"I'd had no schooling, and I was sick all the time because I didn't have immunities, so I couldn't go to school," said Brysk, who had developed a bad cough and asthma.

In February 1947 with the help of her parents' brothers who lived in New York, Brysk and her family moved to America. She didn't know any English, but picked up the language in elementary school and went on to graduate from high school at the age of 17.

She went to New York University where she majored in biology and chemistry with the plan to become a scientist.

In 1955, Brysk married Henry Brysk, a physicist and professor, who was a Holocaust survivor from France. The couple had two daughters who attended Huron High School. Judy is now a physician, and Havi is a psychologist and an artist. Miriam and Henry have five grandchildren.

"Women were not welcome in science," said Brysk, who went on to get a Masters degree in Microbiology at the University of Michigan and a Ph.D. at Columbia University in Biological and Biomedical Sciences.

"The proudest thing I did was getting women faculty tenured and promoted (at the University of Texas)" said Brysk. "I achieved what I wanted in getting things opened up for women."

She became a full professor in three departments at the University of Texas, and found her greatest joy in research, specifically about skin.

After two previous times living in Ann Arbor, the Brysks moved back to the city in 2001 and have been here ever since.

Miriam Brysk belongs to Pardes Hannah, the Jewish Renewal Community of Ann Arbor, where she gives talks on the Holocaust every year.

"On Yom Kippur, I light six yahrzeit candles for the 6 million Jews. I can't think of it as 6 million. It's one plus one plus one plus one..."

Brysk has written three books about the Holocaust. Her favorite is the most recent, "Etched in My Memory," reflections written as poetic prose. She has also created numerous pieces of artwork using photographs of Jews who perished, including her own relatives.

"My art combines the starkness of photography with the graphic power of the computer to create an art form that combines narrative realism with expressionism," she said.

Brysk is a frequent speaker on the Holocaust and has had 35 art exhibits. This month (November) will be her first permanent exhibit at a non-Holocaust museum—the Southern Nevada Museum of Fine Art in Las Vegas. ■

Jews and the left reconsidered

By Jack Jacobs

On September 12, 2016, *The New York Times* published an op-ed piece by Dr. Dave Rich, an associate research fellow of the Pears Institute for the Study of Anti-Semitism. Dr. Rich's op-ed describes notable changes in the voting behavior of British Jewry in recent decades, and quotes from an analysis written by the British historian Dr. Geoffrey Alderman. "Anglo-Jewish political attitudes and loyalties, which were substantially Liberal for much of the 19th century and substantially Labour in the mid-20th" Dr. Alderman has noted "are now substantially Conservative".

Jack Jacobs

The tendency mentioned by Drs. Rich and Alderman is part and parcel of a broader trend. Jewish political opinion has shifted away from the left not only in Great Britain, but also in major Jewish communities around the world.

Jews played highly visible roles, over an extended period of time, in the leadership of socialist, communist, and anarchist organizations. Rosa Luxemburg and Ferdinand Lassalle, Leon Trotsky and Pavel Axelrod, Alexander Berkman and Emma Goldman were all Jewish. In the first half of the twentieth century, significant numbers of Jews were also evident in the rank-and-file of specific left-wing political parties. Jews constituted some 35% of the membership of the Communist Party of Poland in 1930, for example. In addition to participating in general leftist movements, Jews organized a number of explicitly Jewish socialist parties before the Second World War.

Why were so many Jews sympathetic to left-wing causes at an earlier point in history? Explanations revolving around the purported racial characteristics of Jews, the impact of Jewish religious ideas, and the marginality of the Jewish population, have been expounded by prominent scholars. However, there is reason to question both of the first two of these explanations. The notion that Jews are a race has long since been discredited by reputable social scientists. The idea that Judaism per se is intrinsically progressive is not tenable. Jewish religious beliefs can and have led some to deeply conservative political positions.

But explanations for the one-time link between Jews and the left revolving around marginality have a great deal of merit. Jews were regularly marginal to the societies in which they lived when the left came into being and in the era during which it developed. The rejection of Jews by mainstream society contributed to their sense that a dramatic change was both desirable and necessary.

However, the Jewish socialist parties that had been active in the Russian Empire did not long survive the Bolshevik consolidation of power in the USSR. And most of the Jews sympathetic to the non-Jewish leftist parties of Central and Eastern Europe, or to the Jewish socialist movements in those lands, suffered the same fate as did the rest of the Jewish population during the Second World War. The bulk of the European Jewish leftists who remained in Nazi-occupied Europe during the War died or were murdered during the course of that conflict.

The arc of Jewish ties to the left in the United States was ultimately parallel to that in Europe—though the reasons for the decline of these ties were, I hasten to add—markedly different. In 1979 Prof. Arthur Liebman wrote, in *Jews and the Left*, that the economic and geographic mobility of American Jewry had led to a "socioeconomic metamorphosis" that "could not but be damaging to the Jews' commitment to socialism."

The trends described by Liebman have continued, and help to explain the continuing decline in ties between American Jews and the left. In the twenty-first century, leftist anti-Zionism and other factors have also contributed to further reductions of support for leftist causes within American Jewry. To be sure: American Jewry is more liberal than many other American ethnic groups. American Jewry is, however, not currently identified with the American political left, but rather with mainstream American political institutions and ideas. More American Jews are supportive of Hillary Clinton than of Bernie Sanders.

The State of Israel had a string of Labor-dominated governments in its founding decades. It has, however, elected right-wing governments with nationalistic platforms in more recent elections.

Jews in France, home to the world's third largest Jewish community, were, even in the recent past, sympathetic to Socialist Party candidates. However, a large proportion of the Jews of France, it would appear, voted for Sarkozy (presidential candidate of the soft right Union for a Popular Movement) both in 2007 and in 2012.

Current Jewish political opinion in the three largest Jewish communities (US, Israel, and France), which, collectively, constitute the overwhelming bulk of world Jewry, corroborate the idea that the one-time ties between Jews and the left can best be explained by political, economic, and sociological conditions which came into existence in the nineteenth century, and which went out of existence in the twentieth, rather than by reference to Jewish religious ideas, or Jewish racial characteristics. The relationship of Jews to the left was a historically important phenomenon, not only in Great Britain, but also in other Jewish communities around the world. This relationship, however, was of limited duration. ■

Jack Jacobs is Louis and Helen Padnos Visiting Professor of Judaic Studies at the University of Michigan and professor of political science at John Jay College and the Graduate Center, City University of New York.

Jewish Book Festival program to focus on George and Ira Gershwin

San Slomovits, staff writer

On Monday, November 21, at 7:30 p.m., the Ann Arbor Jewish Book Festival will sponsor a lecture recital on the music of George and Ira Gershwin in the Britten Recital Hall of the University of Michigan's School of Music, Theatre and Dance. I talked recently with Mark Clague, associate professor of musicology and director of Entrepreneurship and Career Services at the UMSMTD, who is one of the people working on the new Gershwin Initiative at the U-M and who will MC the evening. The Initiative, as described on the school's website, "... is a long-term partnership with the Gershwin family to undertake a two-part initiative that will bring the music of George and Ira Gershwin to students, scholars, performers and audiences across campus and worldwide. The Gershwin Initiative includes 1) a new scholarly edition of George and Ira's creative work, plus 2) educational opportunities for U-M students to perform and learn about the Gershwins' art."

Prof. Clague: We'll be telling people why the piano is at Michigan, about the broader Gershwin initiative, we'll have student performers, along with some faculty, but primarily students, so it's really to show the benefit of this research on the next generation. There'll be piano and vocal, string quartet, saxophone quartet, solo piano, and solo jazz piano.

WJN: You've had a very wide range of research interests in your career. How does the study of the Gershwin brothers' music fit in?

Prof. Clague: In its most direct way it's just good fortune. I happened to be at Michigan when Todd Gershwin (great-nephew of George and Ira Gershwin) called and offered us the opportunity to edit the complete works of George and Ira Gershwin, which is a kind of miraculous, divine intervention that you would have the honor of working on the cultural legacy of probably two of the most influential artists in history. For me, it does fall into my work in a couple of ways. One is that my very first jobs as a professional musicologist were editorial. My first job was as editorial assistant at the Center for Black Music Research in Chicago, working on the *International Dictionary of Black Composers*. I was working primarily with words at that point, but also trying to find the missing sources and the unknown story of a group of African American composers who had been largely forgotten by history. Of course, George and Ira haven't been forgotten, but I think that one of the challenges with them is their caricatures almost exceed their…

WJN: Everybody thinks they know them.

Prof. Clague: Everybody thinks they know them, and they're so popular as to actually cast a shadow over their own lives. So George, for example, we're finding, is a much more experimental, modern composer than the kind of pop melodist that at least some classical musicians would see him as, in a kind of dismissive way. And Ira often falls not only in George's shadow, but I think people don't realize just how much the power of his lyrics comes out of this keen observations of a very changing world, the 1920s multi-cultural New York. We've become, in a sense, the nation has become the world that the 1920s imagined. What was science fiction for them, the automobile, the telephone, all these things that were either new or just a couple decades old, are now in some cases obsolete or have totally changed the way we think about them. We've become this world of invention and popular culture and blurring of national boundaries. We've become a global world in the way that I think Manhattan was in Ira's eyesight. It's easy to forget how remarkable and observant he was, because their music fits so comfortably into our world today. It just seems like it's about love and about life, instead of about what's really a very dynamic, changing, confusing world that they're making sense out of at the same time.

My work is largely on American music generally, and what I've been most interested in is how music is not just something that entertains us, or that distracts us, but is actually something that's a kind of tool for living. It's a way in which we govern friendships and court our romantic partners and make sense of our world and bring our communities together. So in that sense, I feel like that (my work with) the Gershwins, although it's the newest part of my research area, it fits into a long trajectory, it goes back to the study of African American music, because that music was always already seen as political. If you were writing an opera as a black man or woman in the United States, you were making a statement about who has the right to make that expression. And so I feel the same way with the Gershwins music, that it's something that helps us to imagine what it meant to be a person in the world, and in America, and in New York, in the 1920s and 1930s, and that legacy still speaks to us today.

WJN: And certainly they were dealing with some of those issues of race…

Prof. Clague: Exactly. You look at the range of influences on George and Ira, George's music maybe in particular, everything from Yiddish Theater, to Tin Pan Alley and Broadway, and jazz, music in the churches of South Carolina. I think for me the profound aesthetic insight of the Gershwins is that they just really didn't care where influences came from. For them the collision of things that other people thought didn't belong together, they just saw as a natural sort of chemical reaction of their social world. One of the things I love about bringing the Gershwins music to the Uuniversity, and to the current generation of students, is that attitude about there are no boundaries to creativity. The only thing that really limits our possibilities is our own imagination of what we can and should do. I feel like the Gershwins are sort of prophets of American culture, because they saw beyond those fences that we use to divide us and really saw possibility where other people saw impropriety.

George and Ira Gershwin

WJN: Have you had a chance to play the Gershwin piano?

Prof. Clague: Yes I have. I am not a pianist per se, but I can sit down and goof around a little bit.

WJN: I'm sure more than that…

Prof. Clague: I have a beautiful picture of me playing the piano. It looks like I must be a master, but in fact I'm just playing a few chord progressions. It's a really nice instrument. It's a Steinway, a Long A; they're divided into models from the most economy model, the As, up to the most luxurious model. This was an instrument that was in George's apartment in Manhattan on Riverside Drive. So it's a relatively small instrument. You wouldn't put a nine foot grand into a Manhattan apartment, especially because George had to have two of them side by side so that he could play his part of the concerto and someone else, maybe Kay Swift, could play the accompaniment. It's also the piano that Ira and George sat at side-by-side, writing songs on that bench. They were very much hand in glove and together on those things. The whole Gershwin family occupied one building. Mom and Dad had the bottom floor, Ira and Lee (his wife, Leonore Strunsky) had the third floor, and George had the fourth floor by himself. And so when they wanted to compose, Ira would just come upstairs and they would work together.

This particular instrument, not only does George get a pretty good one—if you're going to send it over to the Gershwin residence you're going to pick one of the nicer ones—but it's also a geometry that was shortly thereafter discontinued. It was only made, I think, for about a decade, because the geometry was so successful that the lower priced model was actually starting to compete with the mid-priced ones. And so they ended up discontinuing this version of the lower priced model because the salesmen were having trouble selling the Bs because the As were so good. So they made short As but this is an extra four inches longer than the typical A piano. For that reason the bass register, even though it's a small piano, is particularly strong but also very clear. You can really hear the lower notes of the piano, which is usually what you lose when you go with a smaller instrument.

It's not something we can put on Hill Auditorium's stage and play it against a full symphony on the "Concerto in F"; it's not that loud. It's a recital instrument, and so we have it at the School of Music, at the Britten Recital Hall. It's a permanent part of the school's collection and it's an instrument that our students can request to use for their own recitals. There are a handful of other George pianos around, but this is the only one that's actually an active performance instrument, and certainly the only one that's accessible to students. I'm particularly proud of that.

WJN: If someone handed me a guitar and said, "Woody Guthrie wrote *This Land Is Your Land* on this," it would feel pretty special to me…. (Laughter)

Prof. Clague: Exactly. Yes, there's definitely a ghost in the machine. We think he wrote part of *Porgy and Bess* on this instrument, part of the *I Got Rhythm* variations on this instrument.

For me it's an enormous honor to be able to work on this material, and something I never imagined that I'd have the opportunity to do. I feel that we're bringing research and performance together in a way that not only benefits our students, but I think will change the way Gershwin is heard and understood around the world. And so for that reason I take this work with huge seriousness. ■

Batsheva Last Work

Last Work
Batsheva Dance Company

Ohad Naharin, artistic director
Saturday, January 7 // 8 pm
Sunday, January 8 // 2 pm
Power Center

The stage is bare. In the distance a woman runs on a treadmill. Her non-stop running traces the line of time, of history being repeated. UMS presents the North American premiere of *Last Work*, a new evening-length piece by Ohad Naharin performed by 18 dancers from one of the world's preeminent dance companies. With its shifts from sustained, meditative movement to frenzied bursts of energy, this exploration of human motion — and emotion — generates powerful images that will not soon be forgotten. Naharin's innovative movement language, Gaga, has enriched his extraordinary movement invention and revolutionized the company's training, and has emerged as a growing international force in the larger field of movement practices for both dancers and non-dancers alike. *Contains strobe lights and partial nudity.*

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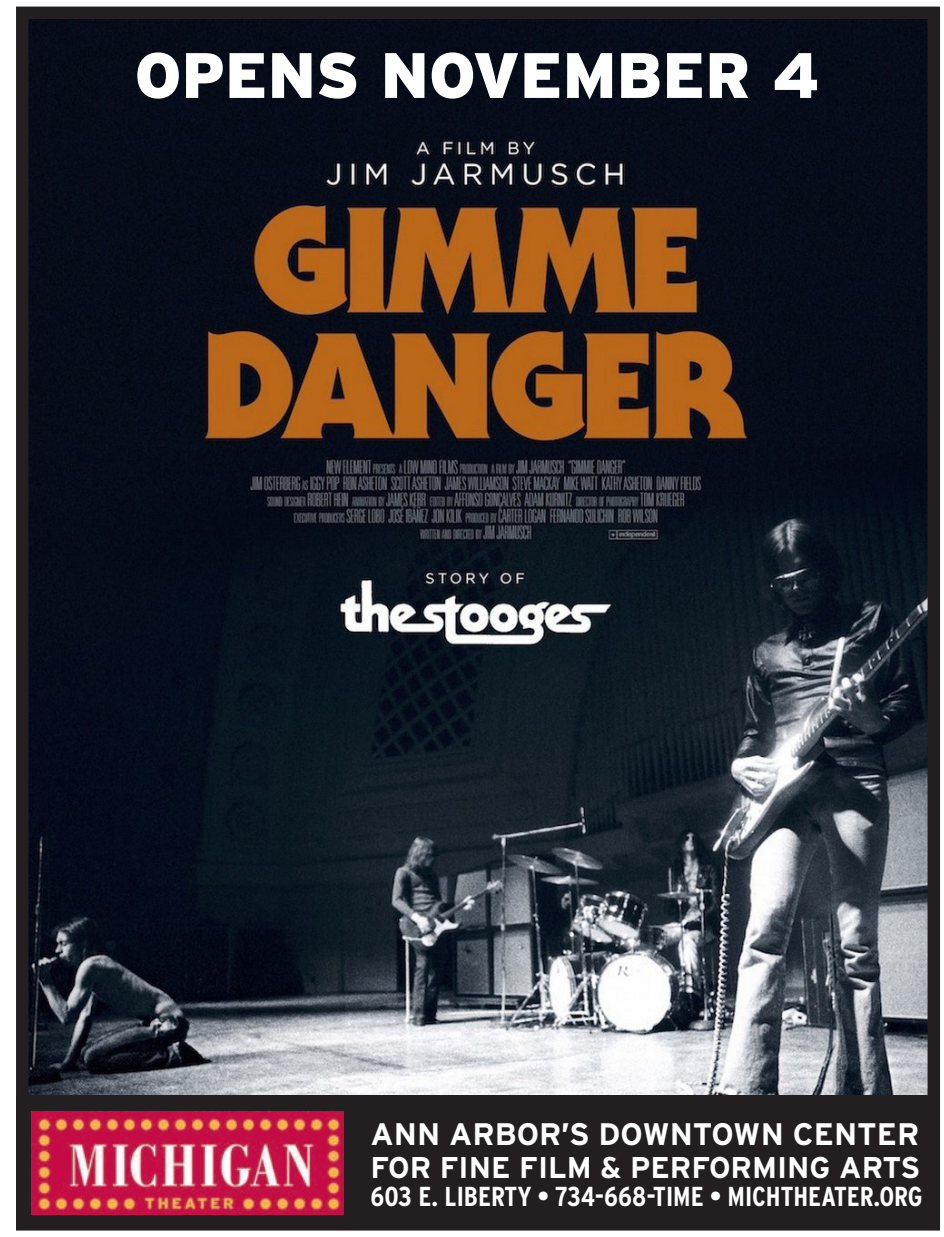
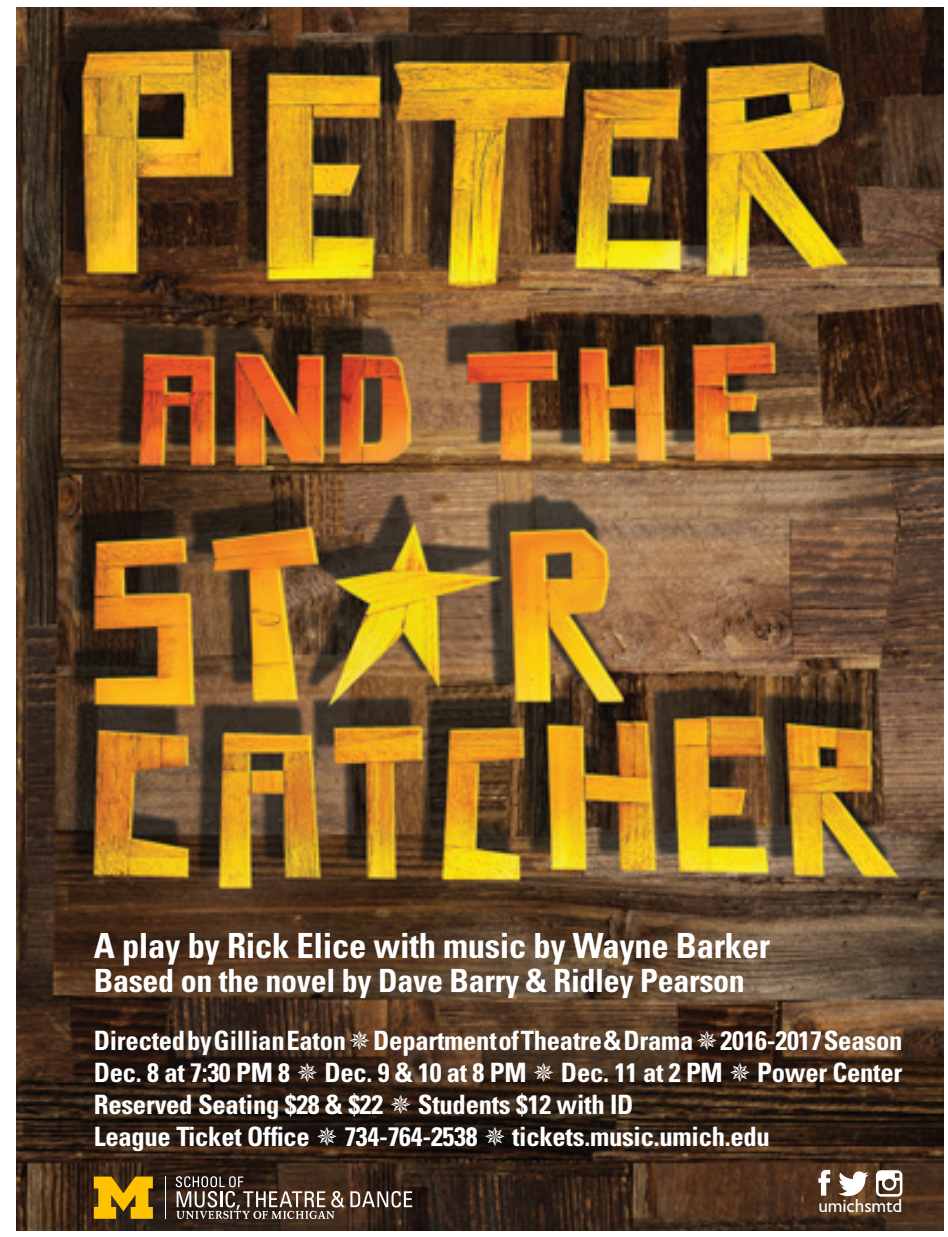




Fear and trembling among Israel's feminists

Rochel Urist, staff writer

Elana Maryles Sztokman's book, *The War on Women in Israel: a story of religious radicalism and the women fighting for freedom*, is well documented, well written, and well worth reading. But it's depressing. Still, people should be aware of the changing climate for women in Israel.

Sztokman is part of an increasing number of women, many of them orthodox, who object to the religious demands imposed on them by men whose egos inform their patriarchal interpretations of Jewish law. Of this, her third book, Publishers Weekly wrote,

With outrage and bewilderment, [Sztokman] chronicles how Israeli business leaders, lawmakers, politicians, and police have caved to the demands of an ultra-Orthodox minority to remove women's faces, voices, and even their physical presence from public venues, creating 'female-free zones' in the name of modesty. She exposes the 'entrenched culture of sexism' in the Israeli army and legislature, and explores how the Orthodox rabbinical courts cause disproportionate harm to women in their governance of 'personal status' issues (marriage, divorce, and conversion), among other concerns."

Born and bred in Brooklyn, NY, Sztokman made Aliyah over two decades ago. She holds an interdisciplinary Ph.D. in education and sociology from Hebrew University. The married mother of four, she is a prolific writer. She blogs at *A Jewish Feminist* and is a frequent columnist at *The Forward Sisterhood, The Jerusalem Post, Ha'aretz, Lilith Magazine, The Jewish Week* and other publications. She has also written for *The Atlantic* and *Slate.* One of her Israeli colleagues, Dr. Ariella Zeller, who is known to many in Ann Arbor where Zeller earned her Ph.D. in English at the University of Michigan before making *aliyah*. Zeller, also the mother of four, helped write several chapters of this book.

The War on Women is divided into three parts:

1. No Women Allowed: Erasing Women from the Streets of Israel;
2. Private Property: The Battle to Control Women's Personal Lives;
3. Voices of Change.

The issues Sztokman addresses are gender segregation on public buses, erasing women's public presence, problems in the IDF (where women often outrank men), family matters—fertility; divorce and *agunot* (literally: "chained women"—i.e, women stuck in dead-end marriages because their husbands refuse to grant them a *gett*—a Jewish divorce), the conversion problem (Israeli rabbis refusing to recognize conversions done outside Israel), bastards (mamzerim), blacklists, and incidents involving harassment and abuse of females deemed immodestly dressed.

Among those incidents is the story of the modestly dressed, eight year old Na'ama Margolese who, on her way to her first day of second grade, was accosted by a mob of men who threw eggs, tomatoes, and names at her. Terrified, she turned and ran back home. It emerged that the *Haredi* (ultra-orthodox) harassers were incensed by the presence of her orthodox school in their ultra-orthodox neighborhood. Sztokman writes:

> *The Haredi insistence that these little girls were "immodest" began raising questions about their fascination with the perceived sexuality of little girls. Israelis began wondering whether there is an element of pedophilia in the whole concept of Haredi men rioting about little girls.*

Sztokman introduces a phrase now heard in Haredi communities: "modest is hottest." She points out that the greatest irony of this movement is that "it's telling girls to be modest and hot." She quotes *Ms. Magazine* on the problem of Modest is Hottest: "When you control a girl's body, you tell her that her body is not her own; she now exists through the male gaze."

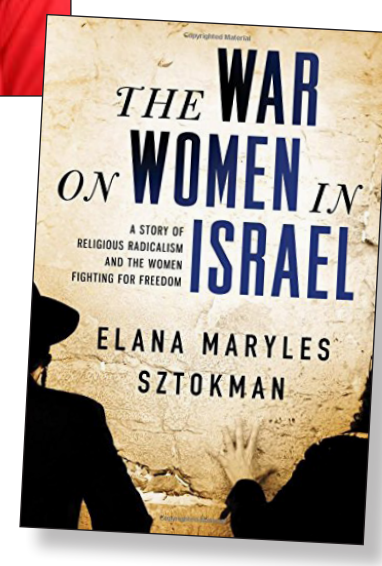
Elana Maryles Sztokman

Modesty patrols have cropped up in many Haredi neighborhoods "to ensure that women are dressed according to ultra-Orthodox codes of appearance—long-necked, long-sleeved shirts, long skirts, tights, closed shoes, and head coverings for married women. The Sikrikim (Sicarii), a Haredi group of men from an extreme anti-Zionist sect, charged with protecting women's modesty, have turned violent. Sicarii have thrown bags of excrement, smashed store windows, and glued storefront locks to protest the sale of items they found objectionable. Threats of murder and arson accompanied the horrific treatment of one store-owner, who was dragged outside, beaten and left with a broken nose and other injuries. Attacking women has become acceptable in these circles. In 2012, a 27 year old was attacked in her car near her home. The "modesty thugs," as Sztokman calls them, smashed the woman's car windows, punctured her tires, spilled bleach inside the car, called her names, yelled at her to leave, and watched as one protester threw a rock at her head. He hit his target. She ran. No one helped her.

Given the egalitarian roots of Israeli society, where men and women serve equally in the military and in most walks of life, it is shocking to see how women have, literally, been relegated to the back of the bus. Ultra-orthodox communities prevailed upon transport companies to segregate their buses. Women sit in back, men in front. Where municipalities vetoed such arrangements, *Mehadrin* (extra kosher) bus lines were established. Women who wouldn't move would be verbally and sometimes physically abused. One woman, visiting from Canada, was "slapped, kicked, punched and pushed by a group of men who demanded that she sit in the back of the bus with other women." Others were called names, kicked in the shins and pelted.

Over 150 public buses in 28 Israeli cities became segregated. Even the Egged bus company, under pressure from Haredi community leaders in B'nei Brak and Jerusalem, buckled. Soon after, these segregated *mehadrin* buses stopped playing "inappropriate radio programs" over their loudspeakers. Then *Haredim* began demanding modesty in display ads. "Inappropriate" ads, which sometimes consisted of nothing more offensive than a woman's photo, were ripped, spray-painted, trashed. These events began forging a powerful alliance between secular feminists, human rights activists, and religious feminists.

Even certain brave Haredi women began to air their grievances. The first legal victory for women came in January, 2011, when the High Court of Israel ruled against the creation of additional segregated lines. Male bullying of women on buses would no longer be tolerated. Yet in December, 2011 Egged was fined $1,070 for forcing a woman (orthodox) to sit in the back of a bus while traveling to Bnei Brak. Tanya Rosenblit made international headlines as "The Israeli Rosa Parks" for refusing to move to the back of the bus even after being harassed. Finally, the police began protecting the women. Sztokman points out that when similar segregation began in New York, going to Kiryas Joel and other ultra-orthodox Jewish communities, Mayor Michael Bloomberg put a quick stop to it.



One of the more shocking examples of the erasure of women from public view is the story of Professor Chani Ma'ayan, a pediatrician and medical researcher. Honored by the Health Ministry for her 40 years' work on children's respiratory disorders, she found herself seated in the back of the room, unseen and unheard. Because she's a woman, she wasn't allowed to appear on stage to accept the award. Nor was her female co-recipient. A man accepted the awards in their place.

The famous photo of Obama and his closest aides seated around a table in the White House Situation Room during the raid on Osama bin Laden was Photoshopped to eliminate the females. Sztokman writes: "Something strange happened to former Secretary of State Hillary Clinton on May 2, 2011; her face was erased [from the photo]." In the posters that went up on Israeli streets, neither Hillary Clinton nor Audrey Thomason, a female counter-terrorism analyst, appeared in the picture. History was, effectively, rewritten. Likewise, Knesset Member (MK) Tzipi Livni's face was erased from public posters. An Israeli newspaper replaced images of two female officials with two male ministers. By 2011, advertising and bus companies quietly but officially stopped putting images of women and girls on posters anywhere in Jerusalem.

Rachel Azaria, an orthodox feminist member of the Jerusalem municipal council, is an outspoken opponent of such revisions. In her 2013 election campaign, she purposely used her own face in posters under the heading "Women's faces will be seen again in Jerusalem." In New York, Rabbi Jason Miller said that the erasure of women, specifically, altering Hillary Clinton's image, "violates a central tenet of the Jewish legal principle of *g'neivat da'at* (deceit; or, literally: stealing knowledge).

Two other striking examples must be mentioned. 1. The image of Rona Ramon, widow of Israeli astronaut Ilan Ramon, was erased from the poster announcing an event in Rehovot. And 2. faces of female Holocaust victims in an iconic Warsaw Ghetto uprising photo also disappeared. The editor explained: "We show readers only what they need and want to see." Sztokman writes:

> *The erasure of women's faces from Holocaust artifacts marks a new low in the world of religious misogyny. It is quite a sad moment when the irrational obsession with removing all traces of the female body from the public sphere overtakes all other considerations—including honoring Holocaust victims.*

These events were followed by the establishment of separate hours for men and women HMO clinics, post offices, banks, libraries, hospitals, trains and light-rail, cemeteries and funerals, university fitness centers, private businesses (candy shops, banquet halls, supermarkets, amusement parks). Separate waiting rooms and/or entrances were also instituted. Family events for Magen David Adom and public conferences—including the annual conference on fertility and women's health—saw separate hours for males and females, meaning that Haredi families could no longer share outings to an amusement park. Women could not speak at their loved ones' funerals and, in fact, sometimes they could hardly hear the proceedings. In certain *Haredi* communities, even city streets are now segregated, and women can be (and are) harassed if they walk on the wrong side of the street!

The disturbing numbers of *agunot* further testify to the dominant, patriarchal trend. "Although this problem occurs around the world, writes Sztokman, "it is most distressing in Israel." Why? Because in Israel, marriage and divorce is controlled by the state rabbinical courts. "Those courts are run by ultra-Orthodox rabbis—at the expense of Israeli taxpayers."

Women's rights' organizations cite an estimated 10,000 *agunot* living in Israel today. The former deputy religious affairs minister refuted that number and claimed that only a few dozen cases exist. The 2014 Israeli film, *Gett: The Trial of Viviane Amsalem*, offered a chilling portrait of the tribulations of an *aguna*. The title character spends years attempting to get the rabbinic court to force her husband to divorce her. Eventually she succeeds, but only after her husband exacts a promise from her. She may or may not keep that promise. But the extortion is contrary to every moral principle, Jewish or otherwise.

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The ritual required to complete a Jewish divorce involves the husband physically placing the divorce (gett) document in his wife's hands in front of witnesses. If he refuses to do so, the woman is stuck. She cannot remarry and move on. The husband, on the other hand, can take advantage of a number of rabbinic loopholes that allow him to remarry and even sire children—without officially terminating the earlier marital contract. Some men use this male privilege to extort money from their wives. Some men demand that the wife relinquish all parental rights. The women are often counseled to give in; they can renegotiate the question of parental rights later. But sometimes, years go by before any kind of renegotiation—and reconciliation with the children—happens. Some men, jailed for their refusal to comply with rabbinic ruling, prefer to remain in jail, where they can continue to control their wives from behind bars. One man told his wife: "You'll be a widow before you'll ever become a divorcée." True to his word, he died in jail. He had stolen every chance of her starting a new life, a new family. In Sztokman's words: "*Gett* recalcitrance is the last stand of an abusive spouse bent on having ultimate control of his wife."

The group known as Women of the Wall (WOW) occupies a significant portion of this book. Sztokman has long been a member of the group. These women, many of them orthodox, simply want to be in charge of their own spiritual practice. They lead their own service, carry a Torah, wear *tallitot* (prayer shawls) and, for a long time, prayed at the *kotel* (the Western Wall). Nothing they did violated *halacha* (Jewish law). When asked to move to another area not far from the *kotel*, they complied. Still, the *Haredi* community was outraged. They took the group to court. One woman, arrested for wearing a tallit, was a fifth year medical student, an IDF officer, a law-abiding citizen, a volunteer for the Civil Guard. She'd never even had a parking ticket. But a criminal file was opened against her, and she was banned from visiting the *kotel* for two weeks.

Through years of legal appeals and hearings, WOW has won then lost, won and lost again. The secular Supreme Court male justices supported the position of religious men. "What is most astounding," Sztokman says, "is that not a single one of these rabbinic opinions actually spoke to the law or even to *Halacha*." They were based on societal notions about the status of women in Israel. Some admitted that the women's actions were in line with Jewish law. One rabbi opined that there was an "utter lack of a legal basis for [the rabbis'] claims and their conspicuous hostility toward women's religious empowerment." Finally, in 2013, Judge Sharon Lary-Bavly ruled in favor of WOW. She said that arresting the women of the wall "is likened to blaming a rape victim for the clothing that she wears." The appellate court upheld her ruling. It took 25 years. But the battle continues. Throughout the years, no males, no perpetrators of violence, were ever arrested.

This book is disturbing. It is rife with examples of the injustices that have been visited upon women. The battle to redress such inequity is worldwide, though it's the plight of women in Israel that remains Sztokman's focus. Many advocacy groups have sprung up in Israel and beyond. They are listed, with all particulars, in the book's concluding chapter. While the book is not an easy read, it deserves a place in this *Best Reads* column. ■

90 YEARS OF HILLEL
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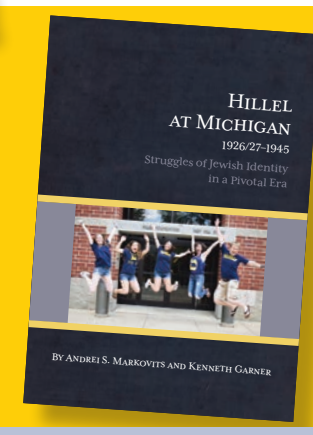

Sunday, December 11th
from **12:30-2pm**
(Lunch included)

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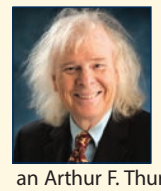

Andrei S. Markovits of the University of Michigan will introduce his new book *Hillel at Michigan, 1926/27 1945: Struggles of Jewish Identity in a Pivotal Era* during a lecture with brief readings. This work celebrates Michigan Hillel's 90th anniversary almost to the day (as it was founded on December 12, 1926) and represents the first published installment on Jewish students' experiences at the University of Michigan. Dr. Markovits is an Arthur F. Thurnau Professor and the Karl W. Deutsch Collegiate Professor of Comparative Politics and German Studies at the University of Michigan.

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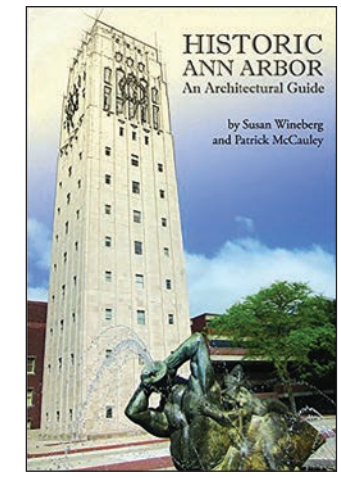

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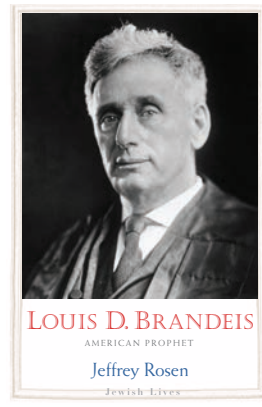
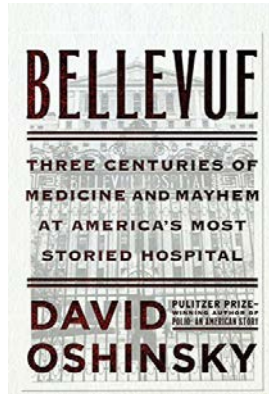


PROFESSOR JEFFREY ROSEN DISCUSSES HIS BOOK
LOUIS D. BRANDEIS: AMERICAN PROPHET
MONDAY, NOVEMBER 7 • 7:00-8:30 PM
RACKHAM AMPHITHEATER
915 E. WASHINGTON ST.

Join us as Professor Jeffrey Rosen discusses his powerful book, which examines the confirmation battle of Louis D. Brandeis in 1916 was the most contentious in Supreme Court history. *This event, part of the Jewish Book & Arts Festival 2016, will include a book signing and books will be for sale. This event is cosponsored by the U-M Frankel Center for Judaic Studies, Ann Arbor District Library, the Jewish Federation Cardozo Society and the Jewish Community Center of Greater Ann Arbor.*



PULITZER PRIZE-WINNING AUTHOR DAVID OSHINSKY DISCUSSES HIS NEW BOOK
BELLEVUE: THREE CENTURIES OF MEDICINE AND MAYHEM AT AMERICA'S MOST STORIED HOSPITAL
SATURDAY, NOVEMBER 12 • 2:00-3:30 PM
DOWNTOWN LIBRARY

Pulitzer Prize-winning historian David Oshinsky, Ph.D., will visit AADL to discuss his new book, *Bellevue: Three Centuries of Medicine and Mayhem at America's Most Storied Hospital*, a riveting history of New York's iconic public hospital that charts the turbulent rise of American medicine. *This event includes a book signing and books will be on sale, courtesy of Nicola's Books. Cosponsored by the U-M Center for the History of Medicine.*

FOR MORE INFORMATION VISIT AADL.ORG

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A revolution in Jewish food: *The Gefilte Manifesto*

Mary Bilyeu, staff writer

Merriam-Webster defines a manifesto as "a written statement that describes the policies, goals, and opinions of a person or group."

Or, in this case, a duo.

Jeffrey Yoskowitz and Liz Alpern are the co-owners and joint creative spirits behind The Gefilteria in New York City, which opened in 2012. The food purveyors and caterers have been an integral part of a revolution in Jewish—specifically Ashkenazi—food.

Their new cookbook, *The Gefilte Manifesto: New Recipes for Old World Jewish Foods*, was just published in September.

"With this book, we're inviting you to enter our world … where Ashkenazi foods and the kitchens in which they're lovingly made are surprisingly modern and relevant," writes Alpern.

She and Yoskowitz, who take turns telling stories and describing recipes in the book, had typical suburban, middle class, assimilated Jewish upbringings.

"Our families served standard Jewish fare: brisket, gefilte fish, kugel, and other specialties for Passover, as well as challah, chicken, and potatoes every Friday night for Shabbat dinner," he writes. "The rest of the time it was the usual: spaghetti and meatballs, tuna noodle casserole, and grilled cheese sandwiches - about as American as you can get. But inspired by our families' holidays, we both developed a deep affection for the flavors of the Jewish table, as well as an appreciation of the stories behind these foods."

Although neither is a culinary school graduate or technically a chef, they "had both trained on farms and worked in professional kitchens, bakeries, pickle kitchens, test kitchens, and food trucks," says Yoskowitz. They "regularly hosted joint Shabbat dinners for friends," writes Alpern - an easy thing to do since they lived directly across the street from each other for shared cooking and borrowing of equipment. The meals were overflowing with chicken soup, cholent, challah, and an abundance of homemade, handmade Jewish classics to which the hosts had added their own pinch of creativity.

The long-time friends expanded upon this hospitality, and their deep love of Jewish cuisine, by becoming business partners to ward off what felt like a real threat: "a world without the smells of chicken soup and apple strudel in a Yiddish kitchen," writes Yoskowitz.

Given the loss of numerous delis—including the upcoming demise next month of New York City's famed Carnegie Deli—this fear was not unfounded. But the friends' new venture wasn't just about saving and salvaging the food of their childhoods and that of past generations. It was about making those dishes, and the stories and memories associated with them, an integral part of contemporary cooking.

The Gefilteria, and its manifesto, bring Ashkenazi food into the 21st century.

Brussels sprouts, which are having a moment in the food fad spotlight, combine perfectly with kasha varnishkes. The vegetable fits in so seamlessly with the classic dish that one wonders why this combination hadn't been thought of before now.

Korean food is another hot trend, and The Gefilteria finds a way to integrate it with bubbe's classics. First, make the fermented vegetables with familiar cabbage; then take that to the next level by stuffing cabbage leaves with the Ashkenazi-Asian mishmash.

Home-churned butter—whether an old-fashioned technique that Yoskowitz's Polish grandmother might have used as a child or an example of a Millennial specialty item—is infused with the minced onion, sesame seeds, and poppy seeds of a beloved toasted everything bagel.

A vegetarian gratin uses both potatoes and sauerkraut - "humble, quotidian ingredients," writes Alpern. But, true to its Old World character, this dish takes those simple, inexpensive items and transforms them into a new comfort food classic.

Israeli-owned SodaStream has encouraged many to create their own sparkling beverages at home. Why not take a deli classic—Dr. Brown's Cel-Ray—and make it yourself? As Yoskowitz says, it's a perfect accompaniment to a pastrami sandwich. And with The Gefilte Manifesto, you can cure your own meat, bake your own rye bread, and mix up your own mustard.

And, of course, the gefilte fish that inspired the shop's name and the book's title gets modernized while still retaining its familiar character. In one version, this is done with herbs; in another, with an essential and complementary ingredient: smoked whitefish.

The manifesto calls for combining Old World traditions with global flavors. And it praises food made with love and care: that of a bubbe cooking from scratch (out of necessity and also because no one else makes her dishes properly) and also that of a so-called hipster engaged in handcrafting.

Yoskowitz and Alpern write that their goal is to present "an old approach to a new way of eating. Or is it a new approach to an old way of eating?"

An analogy from the book, featuring that Jewish classic, the pickle, explains it all:

"Think of a cucumber, which, when preserved, doesn't remain a simple cucumber for long. As it ferments, it changes, transforms, intensifies, and deepens in flavor. So it is with this food. Its preservation is never static, but the spiritual core remains the same."

The *Gefilteria Manifesto* book tour comes to Michigan Hillel, 1429 Hill St., on November 13. For more information, call (734) 769-0500.

Celery soda syrup

"While I'm often content with plain seltzer," writes Jeffrey, "I find the infusion of familiar Ashkenazi flavors mixed into bubbly water to be extremely refreshing."

½ cup water
1 cup sugar
1½ tablespoons celery seeds

In a small saucepan, bring the water to a boil. Stir in the sugar until it dissolves. Remove from the heat. Add the celery seeds, stir, cover, and let steep for 2 hours.

Strain the syrup through a fine-mesh strainer. Pour into a jar and store in the fridge.

To serve, mix 1½ tablespoons of the syrup with 6 to 8 ounces of chilled seltzer, or to taste. Serve over ice.

Yield: 1 cup syrup

Source: Jeffrey Yoskowitz and Liz Alpern, The Gefilte Manifesto

Ashkenazi kimchi

Jeffrey asks, "How can there be kimchi, a Korean fermented staple, in an Ashkenazi cookbook?" And the answer is simple: Because "kimchi is to Korean cuisine what sauerkraut is to eastern European cuisine." But this version has been given "a Yiddish accent by including green cabbage, turnips, and hot Hungarian paprika."

1 pound green cabbage, outer leaves removed, cored and thinly shredded
1 pound napa cabbage, outer leaves removed, cored and coarsely chopped
1 pound turnips or daikon radishes, halved and cut into ¼-inch-thick half-moons
1 pound carrots, cut into ¼-inch-thick rounds
2 scallions, sliced
8 cups filtered water
½ cup kosher salt
For the paste:
1 medium red onion, quartered
4 garlic cloves
2 chile peppers, fresh or dried, mild to hot based on your preference
1 tablespoon hot Hungarian paprika (optional)
3 tablespoons grated peeled fresh ginger (optional)

Place the prepared vegetables in a large bowl.

In a separate container, combine the filtered water and salt and stir until the salt has dissolved. Pour the saltwater bring over the vegetables, weigh down the vegetables with a plate to ensure that they stay below the brine, and let sit at room temperature for 1-½ hours.

Drain the vegetables, reserving 1 cup of the brine, and return them to the bowl.

To make the paste: In a food processor, combine all the paste ingredients and process for about 15 seconds, or until the ingredients break down and combine to form a rough paste. (If you do not have a food processor, you can do this using a mortar and pestle.)

Using a wooden spoon or your hands (we prefer our hands - but keep in mind that the mixture is spicy), coat the vegetables with the paste. Once well coated, pack the vegetables very tightly into two quart-size jars or a small ceramic crock so that the brine rises to cover them. If there is not enough liquid in the jar to keep the vegetables submerged, pour in enough of the reserved brine to cover them.

Create a seal: If fermenting in a crock, use a plate or a wooden board to force the vegetables beneath the brine. Top with a clean glass growler or jar filled with water to ensure that the weight applies pressure on the vegetables, keeping them submerged. If fermenting in a jar, you may be able to pack the vegetables tightly enough that they will remain below the brine naturally; if not, use a smaller jar filled with water to apply weight and pressure. Cover the crock with a towel to keep out dust and bugs, or place an unscrewed lid loosely on the top of the jar.

If using a jar, you must "burp" it once a day to release the carbon dioxide that builds up in the jar during the fermentation process: simply unscrew the lid for a moment and then tighten it again.

Let the kimchi ferment on your kitchen counter, out of direct sunlight, for 3 to 7 days, or longer to taste. Fermentation times vary significantly with temperature, so it is critical to taste the kimchi each day after 2 days. When the kimchi reaches the desired taste, cover the jar and refrigerate. Kimchi will remain delicious in your refrigerator for up to 6 months.

Yield: 2 quarts

Source: Adapted from Jeffrey Yoskowitz and Liz Alpern, The Gefilte Manifesto

Autumn kale salad

Liz writes: "While kale was not, by any accounts, as widely eaten by Ashkenazi Jews as it is now by residents of Brooklyn, the leafy green fits easily into the pages of this book for both its lineage and its overall heartiness. Kale is a close cousin to many of the star vegetables in this book, such as cabbage, turnips, brussels sprouts, and cauliflower."

½ head garlic
6 tablespoons extra-virgin olive oil, plus 1 teaspoon for roasting garlic
1 small delicata or butternut squash, unpeeled and thinly sliced, seeds removed
1 teaspoon kosher salt
Pinch of freshly ground black pepper
2 tablespoons apple cider vinegar
2 tablespoons fresh lemon juice
1 teaspoon honey
Pinch of cayenne pepper or hot paprika (optional)
1 large head lacinato kale, thickest ribs removed
½ cup golden raisins
½ cup hazelnuts or almonds, toasted and chopped
Shaved Parmesan cheese (optional)

Preheat the oven to 400°.

Trim about ½ inch off the head of the garlic, exposing the cloves. Drizzle 1 teaspoon of the olive oil on the garlic skins and rub it in. Wrap the garlic in aluminum foil and place on a baking sheet in the oven. Roast for 30 to 40 minutes, or until the individual cloves are completely soft. Remove from the oven and set aside.

At the same time as you roast the garlic, roast the squash. Place the squash pieces in a small bowl and coat with 2 tablespoons of the oil, ½ teaspoon of the salt, and the black pepper. Spread out the squash on a large baking sheet and roast for about 20 minutes, flipping halfway through, until the pieces are browned and cooked through. Set aside to cool at room temperature.

In a small bowl, stir together the remaining 4 tablespoons oil, vinegar, lemon juice, honey, remaining ½ teaspoon salt, and the cayenne (if using). Squeeze out the roasted garlic into the dressing. Stir well, breaking up the garlic. Set aside.

Wash and dry the kale thoroughly and slice it into thin strips. Place it in a large bowl and add the dressing a bit at a time, using your hands to massage the kale leaves gently until the volume is reduced and they look softened and shiny. (You may have leftover dressing.) Add the raisins, nuts, and squash pieces and toss.

Serve the salad at room temperature. Top with shaved Parmesan, if desired.

Yield: Serves 4 to 6

Source: Adapted from Jeffrey Yoskowitz and Liz Alpern, The Gefilte Manifesto

November 2016

Tuesday 1

Secrets to Success: Chabad. Young adults who are in the twenties are looking for a career that will make them feel fulfilled. Those who are thirties to fifties may be unsatisfied with their current career or think they could do better. Those who are sixty or older are thinking about an encore career–something meaningful to do after they cut back or retire. At some point, people begin to realize that there is more to life than a good career. 9:30 a.m. and 7:30 p.m.

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Adult Hebrew 104: TBE. 5–6 p.m.

Shalom Gever (Jewish Karate): TBE. 5–6:30 p.m.

Beginner Adult Hebrew: TBE. 6–7 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Jewish Yoga: TBE. 6:15–7:30 p.m.

Issues for Aging–What's New for Medicare 2017: JFS and TBE. Held at Temple Beth Emeth. 7–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 2

Lunch and Learn: BIC. Noon.

Mahj: TBE. Offsite. 1–3 p.m.

Adult Hebrew 103: TBE. 5:30–6:30 p.m.

Genesis Lifecycle Conversation: TBE. 7–8:30 p.m.

Theology Book Club: BIC. 8 p.m.

Board Meeting: TBE. 7:30–9:30 p.m.

Thursday 3

Washtenaw ID Project: JCC. How often do you think about your driver's license? How would you vote, get a library card, or prove you are you without valid ID? Staff from Washtenaw ID Project will discuss the Washtenaw County ID Card and their mission to get identification cards into the hands of residents. For information, contact Rachael at 971-0990 or email rachaelhoffenblum@jccannarbor.org.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Inaugural Lecture: Frankel Center. Rachel Neis of the University of Michigan will present "The Reproduction of Species: Humans, Animals, and Hybrids in Ancient Rabbinic Thought," for the Jean and Samuel Frankel Professorship in Rabbinic Literature Inaugural Lecture. UM Rackham Graduate School Amphitheater, 915 East Washington Street. Information at lsa.umich.edu/Judaic/news-events/all-events.html. 4:10 p.m.

Euchre Night: TBE. Offsite. 8–10 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m.

Friday 4

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

7th Grade Family Shabbat Dinner: BIC. 6 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Learner's Pre-Serivce from 7:10–7:30 p.m. Shabbat Service (New Member and Double Chai/Birthday Blessings) from 7:30–9 p.m.

First Friday Shabbat: JCS. Join the JCS in welcoming Shabbat with secular readings, songs, candle lighting, wine and challah. After the observance, the community will share a catered dinner from a local restaurant. Children always welcome. Dinner cost is $10/person or $25/family. Held at the JCC. Register online to ensure enough food is ordered at www.jewishculturalsociety.org/observances/shabbat/ 6:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 5

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Homecoming Shabbat: BIC. 9:30 a.m.

Bat Mitzvah Service: TBE. 10–11:30 a.m.

7th Grade Food Gatherer's Trip: TBE. Offsite. 10 a.m.–Noon.

Kindergarten Family Program–Torah Studies: TBE. 10:30 a.m.–12:45 p.m.

Religious School: TBE. 10:45 a.m.–12:45 p.m.

Kiddush: BIC. 11:35 a.m.–2 p.m.

Why We Wine: TBE. The History of Wine-ing in Jewish Culture. Offsite. 8–10 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 6

Gan Katan: BIC. 9:30 a.m.

Memoir Writing Class: JCS. Monthly sessions, led by Jan Price, for those who have thought of writing stories about their own life or the life of an ancestor. Participants will learn about how to write about various topics and will have the chance to share their stories with others. Held at the JCC. 10 a.m.–Noon.

Social Action Committee: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

R & R Book of Mormon Event: TBE. Offsite. 12:30–6 p.m.

Painting With a Twist: TBE. Offsite. 2–4 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

The Next Generation Looks at the Future of the Jewish Community: BIC. 7:45 p.m.

Monday 7

Hebrew School: TBE. 4:15–6 p.m.

Nachamu–Shiva Minyan Leader Training: TBE. 7–8:30 p.m.

Jewish Book and Arts Festival and Frankel Speaker Series: JCC and Frankel Center. Jeffrey Rosen, of The George Washington University Law School and author of *Louis Brandeis: American Prophet,* explores the impact and continued relevance of the first Jewish Supreme Court Justice. UM Rackham Auditorium, 915 East Washington Street. For information, contact karenfreedland@jccannarbor.org, phone (734) 971-0990, or visit lsa.umich.edu/Judaic/news-events/all-events.html. 7–8:30 p.m.

Tuesday 8

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children will have access to computers, games and a reading area, have arts and crafts time, play sports, and watch a kid-friendly movie. Special presentation today by Leslie Science Center. Pre and post-care available. For more information or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m.

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See November 1.*

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Presentation: Frankel Center. Ayala Fader of Fordham University presents "Religious Doubt and the Internet Among Ultra-Orthodox Jews in New York." 202 South Thayer Street, Room 2022. For information, visit lsa.umich.edu/Judaic/news-events/all-events.html. 4 p.m.

Adult Hebrew 104: TBE. 5–6 p.m.

Shalom Gever (Jewish Karate): TBE. 5–6:30 p.m.

Beginner Adult Hebrew: TBE. 6–7 p.m.

Jewish Yoga: TBE. 6:15–7:30 p.m.

Brotherhood Board Meeting: TBE. 7:15–8:45 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 9

Lunch and Learn: BIC. Noon.

Hebrew School: TBE. 4:15–6 p.m.

Adult Hebrew 103: TBE. 5:30–6:30 p.m.

Keshet: TBE. 6–8:30 p.m.

Jewish Book and Arts Festival: JCC. Author Bella Meyer presents *My Grandfather, Marc Chagall.* For information, contact karenfreedland@jccannarbor.org or phone (734) 971-0990. 7–9 p.m.

Executive Committee Meeting: TBE. 7–8 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 10

My Visit to Israel with 14 Teens: JCC. Max Glick, Jewish Federation's Associate Director, will talk about his experiences on the most recent trip to Israel as part of a Student Exchange between Ann Arbor students and Israeli students from sister city Nahalal. For information, contact Rachael at (734) 971-0990 or email rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Jewish Book and Arts Festival: JCC. Bella Meyer, architectural florist, will lead a hands-on floral workshop. $10/members; $15/guests. For information, contact karenfreedland@jccannarbor.org or phone (734) 971-0990. 7–9 p.m.

Finding Elijah: TBE Adult Education. 7:30–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of month.*

Friday 11

Book Fair Kickoff: JCC. Literary scavenger hunt at Barnes and Noble bookstore to kickoff the Jewish Book and Arts Festival. For information, contact karenfreedland@jccannarbor.org or phone (734) 971-0990. 4–6 p.m.

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service–Kristallnacht Observance from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 12

Religious School: TBE. 8:30 a.m.–1:15 p.m.

Torah Study: TBE. 8:50–9:50 a.m.

Bar Mitzvah Service: TBE. 10–11:30 a.m.

Preschool 3: TBE. 10:45 a.m.–12:45 p.m.

Tot Shabbat: BIC. 11:15 a.m.

Kiddush: TBE. 11:30 a.m.–1:30 p.m.

4th Grade Havdallah Service: TBE. 4:30–6 p.m.

Text Study: Food Justice: TBE. Location TBD. 7–9 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 13

New Member Brunch: TBE. Offsite. 11 a.m.–1 p.m.

Local Authors Brunch: JCC. During the Jewish Book and Arts Festival, authors from the area will introduce their work. Light bagel brunch provided. $5/members; $10/guests. For information, contact karenfreedland@jccannarbor.org or phone (734) 971-0990. 10 a.m.–Noon.

Padnos Lecture Series: Frankel Center. "Jews and the Left Reconsidered," presented by Jack Jacobs, Louis and Helen Padnos Visiting Professor in Judaic Studies, City University of New York. Offsite at Temple Emanuel, 1715 Fulton Street East in Grand Rapids. 10 a.m.–Noon. For information, visit lsa.umich.edu/Judaic/news-events/all-events.html.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Medical and Mental Healthcare for Transgender and Gender Expansive Youth: TBE. 3–4:30 p.m.

Family Concert: JCC. As part of the Jewish Book and Arts Festival, the JCC presents Rick Reight Family Concert with PJ Library. $15/member family; $25/guest family. 3:30–4:30 p.m.

Photo Exhibit and Reception: JCC. Larry Hauptman exhibit and reception. For information, contact Karen at 971-0990 or email karenfreedland@jccannarbor.org. 4–6 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 14

Hebrew School: TBE. 4:15–6 p.m.

Group Supported Spiritual Exploration: TBE. 6:10–7:40 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

JEAN & SAMUEL FRANKEL CENTER FOR JUDAIC STUDIES
UNIVERSITY OF MICHIGAN

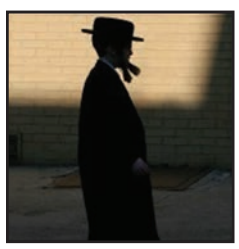
Frankel Events

November 2016

British Library

The Reproduction of Species: Humans, Animals, and Hybrids in Ancient Rabbinic Thought
November 3, 4:10-5:30 PM
Rachel Neis, Jean and Samuel Frankel Professorship in Rabbinic Literature
Rackham Amphitheatre
915 E. Washington St

Frankel Speaker Series: "Louis D. Brandeis: American Prophet"
November 7, 7:00 PM
Jeffrey Rosen, The George Washington University Law School
Rackham Amphitheatre
915 E. Washington St



Tony Allen-Mills

Religious Doubt and the Internet among Ultra-Orthodox Jews in New York
November 8, 4:00 PM
Ayala Fader, Fordham University
2022 Thayer
202 S. Thayer

Disability and the Destruction of Jerusalem: Gender, Sex, and Flesh in Rabbinic Narrative
November 15, 4:00 PM
Julia Watts Belser, Georgetown University
2022 Thayer
202 S. Thayer

Julia Alekseyeva

How the Soviet Jew Was Made
November 29, 4:00 PM
Sasha Senderovich, University of Colorado Boulder
2022 Thayer
202 S. Thayer

All events are free and open to the public. If you have a disability that requires a reasonable accommodation, please call at least two weeks prior to the event.

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the PurpleRose theatre company
A WORLD PREMIERE
MORNING AFTER GRACE
BY CAREY CRIM
DIRECTED BY GUY SANVILLE
Sept. 29 - Dec. 17 2016
Angus and Abigail meet at a funeral and are surprised to wake up together after a wine-fueled one night stand. While Abigail may finally be ready to take a chance on love after her husband left her years before for a younger model, Angus, it turns out, has a few issues of his own to work through first. When neighbor Ollie (a former baseball player with secrets of his own) shows up on a walker, confusion and chaos ensue. Can these three find a way to connect with their individual pasts in order to construct a brighter future? Join us for this hilariously touching world premiere comedy.
Contains adult language.
734·433·7673 or PurpleRoseTheatre.org

Calendar

Tuesday 15

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See November 1.*

***Yidish Tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Presentation: Frankel Center. "Disability and the Destruction of Jerusalem: Gender, Sex, and Flesh in Rabbinic Narrative," presented by Julia Watts Belser of Georgetown University. 202 South Thayer, Room 2022. For information, visit lsa.umich.edu/Judaic/news-events/all-events.html.

Adult Hebrew 104: TBE. 5–6 p.m.

Shalom Gever (Jewish Karate): TBE. 5–6:30 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Jewish Yoga: TBE. 6:15–7:30 p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

Religious Education Committee Meeting: TBE. 7:30–8:30 p.m.

Women of TBE Board Meeting: TBE. 7:30–9:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 16

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann arbor Public Schools and Hebrew Day School have scheduled closures. Children will have access to computers, games and a reading area, have arts and crafts time, play sports, and watch a kid-friendly movie. Pre and post-care available. For more information or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m.

Lunch and Learn: BIC. Noon.

Shifting from Aging to Saging: TBE. 1–2:30 p.m.

Mahj: TBE. Offsite. 1–3 p.m.

Hebrew School: TBE. 4:15–6 p.m.

Midrash in Hebrew: BIC. 1:30 pm.

Adult Hebrew 103: TBE. 5:30–6:30 p.m.

Keshet: TBE. 6–8:30 p.m.

Pulpit Committee Meeting: TBE. 7:30–9 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 17

Spiritualty Book Club: TBE. 12:30—1:30 p.m.

Get to Know the Ypsilanti Public Library: JCC. Ypsilanti residents have many options to interact with their library, whether it's at a branch downtown, a branch in a residential area, the bookmobile, or a little free library. Learn about the different resources offered, as well as the programs scheduled for winter. For information, contact rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Brotherhood Guys Night Out: TBE. Zamaan Café. 6–7:30 p.m.

Membership Committee Meeting: TBE. 7:30–8:30 p.m.

Finding Elijah: TBE Adult Education. 7:30–9 p.m

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of the month.*

Friday 18

Congregational Dinner: TBE. 5:45 p.m.

Friday Night Lights: BIC. Gan and Alef Consecration. 6 p.m.

Shabbat Services: TBE. Installation of Rabbi Whinston. 7–8:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 19

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Sixth Grade Shabbat Morning with the Rabbis: BIC. 9:30 a.m.

Chapel Service: TBE. 10–11 a.m.

Baby Shabbat: TBE. 10:45 a.m.–Noon

Religious School: TBE. 10:45 a.m.–12:45 p.m.

Beth Israel Reads: BIC. Discussion of *Jewish Megatrends: Charting the Course of the American Jewish Future. 12:15 p.m.*

Seudah Shlishit and Havdallah Program: TBE. 6–10 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 20

Book Club: JCS. Discussion of *Legacy of a False Promise: A Daughter's Reckoning, by Margaret Fuchs Singer.* Local author, Peggy Singer, will join the group for a discussion of her family's experiences when her parents were exposed as Communists and her father had to appear before the House Un-American Activities Committee. Info at jewishculturalsociety.org. Held at the JCC. 10–noon.

Curious George Does Science! JCC. As part of the Jewish Book and Arts Festival, the JCC presents a science workshop led by Stacey Martin for ages 3–5 years from 10–11 a.m. and for ages 6–8 years from 11 a.m.–Noon. $5 per child. For information, contact karenfreedland@jccannarbor.org or phone (734) 971-0990.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Sunday Brunch: The Future of TBE: TBE. Offsite. 11 a.m.–1 p.m.

Skyzone Fun Time: TBE Rishonim. Offsite. 11:30 a.m.–1:30 p.m.

Skyzone Fun Time: TBE Kadima. Offsite. 2:30–4 p.m.

Interfaith Thanksgiving: BIC. Annual celebration with Tastes of Faith at Avantika-Chinmaya Mission. 5 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Graditude/Blessings Jewish Meditation Sit: TBE. 6:30–7:15 p.m.

Monday 21

Chamber Music Concert: JCC. Afternoon of music starring the Ann Arbor Symphony Orchestra. $10 per person. For information, contact karenfreedland@jccannarbor.org or phone (734) 971-0990. Tickets available at wwwa2so.org. 1–2:30 p.m.

Gershwin on Gershwin's: JCC. As part of the Jewish Book and Arts Festival, the JCC presents a performance conducted by Dr. Marc Clague on the piano Gershwin actually played. Held at the UM School of Music, Britton Recital Hall. For information, contact karenfreedland@jccannarbor.org or phone (734) 971-0990. 4–6 p.m.

Women of TBE Reading Group: "The Historical Novel:" TBE. 12:30–2 p.m.

Keshet: TBE. 6–8:30 p.m.

Social Action Committee Meeting: TBE. 7–9 p.m.

Tuesday 22

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See November 1.*

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. Tuesdays.

Midrash in Hwbrew: BIC. 1:30 pm.

Adult Hebrew 104: TBE. 5–6 p.m.

Shalom Gever (Jewish Karate): TBE. 5–6:30 p.m.

Beginner Adult Hebrew: TBE. 6–7 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Jewish Yoga: TBE. 6:15–7:30 p.m.

Joint Kol Halev and St. Clare's Choir Rehearsal: TBE. 7–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 23

Pie Sale Pick-up: TBE AARTY. 4–6 p.m.

Adult Hebrew 103: TBE. 5:30–6:30 p.m.

Genesis Board Meeting: TBE. 7–9 p.m.

Erev Thanksgiving Interfaith Service: TBE. 7:30–9:30 p.m.

Thursday 24

Talmud–Jewish Civil Law: Chabad. 8 p.m. *s.*

Friday 25

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6 p.m. Childcare provided during the service. All are welcome to attend. For information, call (734) 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org. At the JCC.

Saturday 26

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Fourth Friday Shabbat Services and Potluck: AARC. Kabbalat services led by Rabbi Alana Alpert. Services followed by vegetarian potluck dinner. Tot Shabbat at 5:45 p.m. Pizza nosh for children and childcare provided during services from 6:15–8 p.m. Reservations requested for pizza and childcare. For information, phone (734) 445-1910 or email info@aarecon.org At the JCC. 6:30–9 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 27

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 28

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7:30–9 p.m.

Tuesday 29

Secrets to Success: Chabad. Young adults who are in the twenties are looking for a career that will make them feel fulfilled. Those who are thirties to fifties may be unsatisfied with their current career or think they could do better. Those who are sixty or older are thinking about an encore career–something meaningful to do after they cut back or retire. At some point, people begin to realize that there is more to life than a good career. 9:30 a.m. and 7:30 p.m.

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Presentation: Frankel Center. "How the Soviet Jew Was Made," presented by Sasha Senderovich of the University of Colorado-Boulder. 202 South Thayer, Room 2022. For information, visit lsa.umich.edu/Judaic/news-events/all-events.html.

Midrash in Hwbrew: BIC. 1:30 pm.

Adult Hebrew 104: TBE. 5–6 p.m.

Shalom Gever (Jewish Karate): TBE. 5–6:30 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Beginner Adult Hebrew: TBE. 6–7 p.m.

Jewish Yoga: TBE. 6:15–7 :30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 30

Lunch and Learn: BIC. Noon.

Hebrew School: TBE. 4:15–6 p.m.

Adult Hebrew 103: TBE. 5:30–6:30 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: 4th Friday: Ann Arbor Reconstructionist Congregation. 6:15 p.m.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Whinston at 8:50 a.m. Morning Minyan with Rabbi Whinston and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

November 7	6:03 PM
November 14	4:56 PM
November 21	4:49 PM
November 28	4:45 PM

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FRIDAY NOV. 4
FRIDAY DEC. 2
FRIDAY JAN. 6
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Join us for One or More Session | 7-7:30 pm.
Each session explores a major aspect of TBE's Friday night service.

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Cannabis lab focuses on wellness

Lisa Carolin, staff writer

Attorney Ben Rosman and planetary scientist and geochemist Lev Spivak-Birndorf, PhD. bring complementary skills to their jobs as the owners of PSI Labs, a cannabis testing laboratory they founded that is "devoted to research, advocacy and quality control testing within Michigan's retail cannabis industry."

Ben Rosman and Lev Spivak-Birndorf

They started PSI Labs a year-and-a-half ago and specifically chose the Ann Arbor area as its location.

"We decided Ann Arbor would be the perfect spot because Washtenaw County has been a welcoming place for those who use cannabis," said Rosman. "Ann Arbor dispensaries are wellness focused."

"Local dispensaries embrace the use of testing," said Spivak-Birndorf. "We can test for anyone with a card."

He's referring to a Michigan Medical Marijuana Program Card.

"Medical marijuana is legal if you have a card from a physician certifying you," explained Rosman.

Both he and Spivak-Birndorf use marijuana for medical reasons and have been helped by it—Rosman for epilepsy and Spivak-Birndorf for Crohn's Disease. They say that business at PSI Labs has been great, and they expect it to get even better thanks to Governor Snyder signing House Bill 4209 into law September 21. The bill creates the Medical Marijuana Facilities Licensing Act to license and regulate the growth, processing, and transport of medical marijuana. Rosman and Spivak-Birndorf say that means there will be mandatory testing in the near future.

What does PSI Labs test for?

"We use chromatography to separate compounds from one another," explained Spivak-Birndorf. "We look for contaminants, residual solvents, and will soon test for pesticides. Hopefully it will lead to cleaner medicine being out their for everyone."

Both men are Jewish. They were both raised in the Detroit suburbs as Conservative Jews and attended each other's Bar Mitzvahs. Now they both identify themselves as humanistic Jews, also known as secular Jews.

Spivak-Birndorf added, "The Israelis have been known as the best cannabinoid chemists for the last 50 years. They tend to be open-minded and see the worthwhile properties. Medical marijuana is thriving in Israel."

Both men believe that it's only a matter of time until marijuana is more widely accepted.

"Give it 20 years, and there will be a change in the world view," said Rosman. ■

Perverting college coursework, continued from page 11

has proven politically, and in the end, morally, untenable." "The 'two-state' solution envisioned by all Israeli governments since 1967 . . . is simply unacceptable," he said, and "a just resolution to the Israeli-Palestinian conflict" would require "an international campaign for a single state." "I think it is impossible to have a Jewish state."

Another course reading is The Iron Cage, a polemic written by Rashid Khalidi, occupant of the Edward Said chair at Columbia University and virulently anti-Israel, obsessively anti-Western, and apologetic for every defect and social pathology in the Arab world, and particularly those of his beloved Palestinians in the West Bank and Gaza. Khalidi has stated repeatedly the false belief that the Palestinians have a legal right to murder their oppressors in what is euphemistically referred to as 'resistance.' "In a June 7, 2002 speech he delivered before the American-Arab Anti-Discrimination Committee," a 2005 editorial in *The New York Sun* editorial pointed out, Khalidi had pronounced that Israel's 'Killing civilians is a war crime. It's a violation of international law. They are not soldiers. They're civilians, they're unarmed. The ones who are armed, the ones who are soldiers, the ones who are in occupation, that's different. That's resistance.'"

In the concluding recommendations in its report to the UC Regents, The California Scholars Association suggested that the State's universities should "Proclaim that the campus ought to be a rigorous marketplace of ideas, and that this essential idea is betrayed when the campus becomes a sanctuary for a narrow ideological segment of the spectrum of political and social ideas." That courses, research, and scholarship now exist—not only in California but throughout academia—to promote the one-sided views of this "narrow ideological segment" is a troubling defect in what universities stand for, and our institutions should insure that, in all instances, students are not taught what to think, but how to think. ■

Richard L. Cravatts, PhD, immediate past-President of Scholars for Peace in the Middle East, is the author of the forthcoming book, Dispatches From the Campus War Against Israel and Jews.

Vitals

Mazel tov

Ella Solomon on her bat mitzvah, November 5.
Ethan White on his bar mitzvah, November 12.
Jessica Schwalb on her bat mitzvah, November 12.
Pat and Errol Soskolne on the marriage of their daughter, Gayle Soskolne, to Carl Nosek, June 11.
Dina Shtull and Steven Leber on the marriage of their son, Tani Shtull-Leber, to Stephanie Chalifour, September 18.
Jeremy Seaver and Alex Wood on the birth of their daughter, Eleanor Rose Wood, on Thursday, September 22.
Davey and Jillian Rosen on the birth of their son, Jonah.
Monica Starkman on the listing of her book, *The End of Miracles,* as a 2016 finalist for literary fiction, by International Book Awards.

Condolences

Virginia Murphy on the death of her sister Maureen Depot, September 24.
Naomi Zikmund-Fisher on the death of her great-uncle, Joseph Oshiver, October 3.
Noreen De Young on the death of her mother, Estelle Horowitz, grandmother of Josh De Young and Jessica Kander, October 4.
Smadar Karni on the death of her husband, Doron Lamm, October 5.
Avram Kluger on the death of his father, Jacob Kluger, October 11.
Leslie Bash on the death of her husband, Norman Bash, October 12.

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Hadassah contact info correction

The phone contact number for Hadassah given in the *Washtenaw Jewish News Guide to Jewish Life* is no longer connected. To contact someone from the local chapter, email to cytomi2@gmail.com.

Susan Ayer
PHOTOGRAPHY
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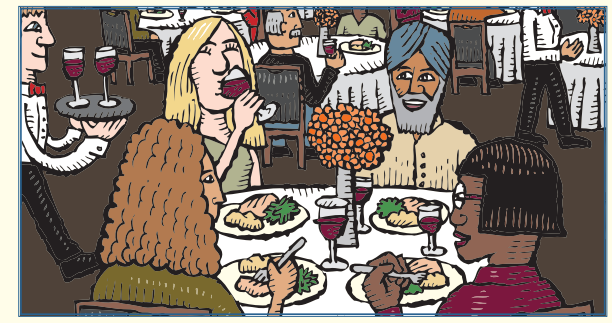

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Rabbi Whinston Shabbat Installation
Friday, November 18
Congregational Dinner | 5:45-7 pm
Shabbat Service & Installation | 7 pm

Torah Study
Saturday, November 19 | 8:50 am

Study Session & Havdallah Service
Saturday, November 19 | 6:30 pm
Join TBE and guest Rabbi Richard Levy for an evening of learning, singing, eating (potluck style) & a Havdallah Service.

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for a concert to benefit JFS' Refugee Resettlement Program.

FESTIVAL OF LIGHTS

DECEMBER 11, 2016

3:00 p.m.– 5:30 p.m.

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Dessert by Amanda's Kitchen

$20 suggested donation* per person/ *sliding fee scale available

Featuring a Refugee Photovoice Art Exhibit and an interfaith concert celebration with performances by local congregations and musical groups. Concert at 4:00 p.m.

Event co-chairs:
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Cantor Regina Hayut and Shawn McDonald
Photovoice Facilitators:
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To purchase tickets visit www.jfsannarbor.org/festival-of-lights, contact Rosemary Chudnof at rosemary@jfsannarbor.org or call 734-769-0209

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JFS Kids Care Fair

Join Us for a Fun Family Event.

Sunday March 26, 2016 • 2:00-5:00 p.m.
Ann Arbor City Club

Register here:
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JFS Jewish Family Services of Washtenaw County
The Herb Amster Center — A Division of Jewish Family Services of Washtenaw County
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April 21-23, 2017

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